SUNNATS

NEW REVISED EDITION 2008



SUNNATS

(Revised Edition)

Compiled by

E. M. H. SALEJEE

South Africa

Islamic Book Service

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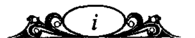
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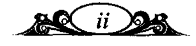
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Foreword

Almighty Allah Ta'âla has declared in the Holy Qur'ân:
"Today I have perfected your Deen
and have completed My Favour upon you
and I am well pleased with Islam as your religion (Deen)"

Being a complete, final and perfect religion, Islam offers an all-embracing, comprehensive Code of Life; so much so that its teachings and directives extend to people from all walks of life in every aspect of their existence. However, this perfection emanating from Islamic teachings can only be attained through the study and practice of the instructions of our Noble Prophet Muhammad ﷺ. As a muslim, it is essential, among other things, for one to have a sound knowledge concerning the Holy Prophet Muhammad ﷺ ; for around his life revolves every teaching of Islam.

Following the Sunnah of the Prophet ﷺ is a pre-condition for obtaining the love of Allah. In the following verse of the Holy Qur'an, the Holy Prophet ﷺ is being told to inform mankind:-

"say: if you love Allah, follow me;
Allah will love you."

A thorough knowledge of the Sunnah of the beloved Nabi ﷺ gives one a deep understanding of proper Islamic practices. In this book the learned author has portrayed the Sunnah of the Holy Prophet ﷺ on virtually every facet of life. Sunnats pertaining to acts of worship, social functions, communications between people, miscellaneous dealings, transactions and many other practices have been well-documented.

My fervent and sincere dua is that this valuable and comprehensive work of Mufti Saheb be accepted by Almighty Allah, and the Muslim Ummat derive full benefit from it. May Almighty Allah grant the author long life and the courage to continue with this spirit of service to Islam! Ameen.

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Madrasah: ______________________________



Preface

All praise is due to Allah through whose grace virtuous deeds are accomplished. May the blessings of Allah be showered upon His Noble Messenger.

Through the infinite grace of Allah Rabbul Izzah, the Kitabs 'SUNNATS' have been compiled by the staff of HUSAINIYYAH PUBLICATIONS. The numerous remarks and comments of friends and other readers indicate that much benefit is being derived from this book. None of their compliments should, however, be in any way ascribed to us as every benefit and virtue accruing from the books is due only to:

(a) The grace of the Almighty;

(b) The blessings in the examples of Rasulullah ﷺ whose actions are described in the 'SUNNATS';

(c) The blessings and advice of the pious who have been a continuous source of encouragement.

In this new revised edition -2007 we have:

(a) Inserted transliterations for all the Masnoon Du'âs.

(b) Included several Additional Du'âs with which our beloved Nabi ﷺ used to supplicate and beg from Allah.

(c) Corrected minor errors that had crept into the previous edition.

(d) Included approximately 500 additional Sunnat practises.

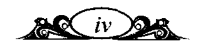
(e) The abbreviation "S.K." in the Quotations refers to "Shamâil-e-Koebrâ", a four volume book dealing with various aspects of the Sunnah of our beloved Nabi ﷺ. It has been collated by Mufti Irshâd Qâsimî, a hadith lecturer at Madrasah Riyâdul Ulûm, Gorênê, Jaunpur, India. This book had been liked and approved of by the late Martyr Hazrat Mufti Nizamuddeen Shâmzê of Binnori Town, Karachi, Pakistan.

It should be borne in mind that failure to practise the Sunnah indicates the weakness of the love that one has for Allah and his Rasul ﷺ.

In conclusion I quote Allamah Ibn Qayyim (A.R.). "Failure to observe the Sunnah is a key to Bidah." Bidah means innovation.

We, therefore, humbly appeal to all our readers to study this kitab with the firm intention of practising upon ALL the Sunnats of our beloved Nabi ﷺ which undoubtedly is the most beautiful, most perfect and the easiest way of doing any action.

For Husainiyyah Publications
E.M.H. Salejee



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○
نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

Introduction

The sunnat of Rasulullah ﷺ is the second fundamental source of Islam. It embodies the entire pattern of the life of Nabi ﷺ and includes every detail containing his actions, his conduct and his attitudes whether explicit or implicit. Every aspect of life and conduct has been reported to us in the vast collections of Ahâdith.

In addition to the Qur'ân every Muslim believes in the Sunnat of Rasulullah ﷺ as a model of guidance and wisdom. The Qur'ân establishes that the Sunnat of Rasulullah ﷺ is inspired and guided by Allah:

وَمَا يَنْطِقُ عَنِ الْهَوٰى ○ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ○

"Nor does he say of his own desire; it is nothing but revelation that is revealed." (S.53 : V. 3-4)

Several other verses of the Qur'ân also establish a duty upon the believers to obey the Messenger of Allah and to respect his authority:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ

"O! You who believe, obey Allah and obey the Rasul and those in authority from among you." (S.4 : V.59)

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ

"Whoever obeys Rasulullah ﷺ, he indeed obeys Allah." (S.4 : V.80)

Therefore, in the Sunnat of Rasulullah ﷺ lies a fountain of divinely guided wisdom and a perfect way of life.

Imâm Ghazzâlî (A.R.) in his Kitabul Arbaeen has very beautifully, though simply, proven that it is not only the Sunnats in worship that should be adhered to but the Sunnats in every aspect of our daily lives.

In essence, Imâm Ghazzâlî's (A.R) theory is that if the Prophet chose between two alternatives it simply meant that by the light of the Nabuwah (Prophethood) and with the aid of the knowledge revealed by means of Wahy and Ilham, he was informed which is the better to practise upon.

Imâm Ghazzâlî (A.R.) maintains that in the total observance of and dedication to the Sunnat and the life of Nabi ﷺ in all its aspects, including such personal habits of his such as eating, drinking and sleeping, lies the key to Sa'adah (total bliss).

Imâm Ghazzâlî (A.R.) draws support for this theory from two verses of the Qur'ân:-

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"Say if you love Allah, follow me - Allah will love you and forgive your sins." (S.3 : V.31)

The above quoted verse of the Holy Qur'ân commands us to follow in the footsteps of our Nabi ﷺ for which there are two profound benefits to be derived, namely:-

i) we become Allah's beloved, and
ii) our sins are forgiven.

The second verse from which Imam Ghazzali (A.R.) draws support is:-

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Prophet ﷺ gives you, accept it and whatever he forbids you, abstain (from it)." (S.59 : V.7)

This verse is also explict in commanding us to follow Hazrat Muhammad ﷺ thus indicating that he was divinely inspired.

Our beloved Nabi ﷺ has also exhorted us to practise upon his sunnats. Hazrat Anas (R.A.) has narrated that Nabi ﷺ has said:-

"That person who loves my sunnat loves me, and he will be with me in Jannat (Paradise)" *(Tirmidhi)*

In the time of mischief and trial, when the sunnat is being mocked at, when the practises of the non-muslims are regarded in high esteem, at such a time, the courageous muslim who revives a single sunnat shall be granted the reward of a hundred martyrs by Allah. (Hadith)

The purpose of this compilation is to bring alive the sunnats of our Nabi ﷺ in the ummat i.e. the muslim community.

Simplicity in language has been adhered to a great extent as this shall make it possible for its introduction in the primary madressa syllabus, hence brevity has also been adopted throughout and virtues mostly omitted. Furthermore, as mustahabs and etiquettes are a 'type' of sunnat, therefore, no pains have been taken in differentiating between these and both have been classified as Sunnat with the abbreviation 'S'. Parents should also teach this book to their children and thereby become habitual themselves, together with their children, in practising upon the sunnats. May Allah give us all the ability to practise on the sunnats of our Nabi ﷺ.

In conclusion, I would be failing in my duty if I do not express my sincere appreciation to all those who have made this compilation a reality, especially my friend, attorney of the Supreme Court of South Africa, Mr E. Gafoor for correcting the grammatical errors. However, if any errors did creep in they are no fault of his as certain sections of the manuscript, due to circumstances, could not be presented to him.

May Allah bless this kitaab with the honour of acceptance and make it a means of salvation for me, my family, parents and the ummat at large. (Ameen)

E.M.H. Salejee
New Revised Edition-Jan. 2007



Teacher's Guidelines

1) Two half hourly periods per week should be allocated to this kitaab.

2) Each sunnat has to be memorised.

3) Before each new lesson, a systematic but quick revision of past work has to be done.

4) The teacher should lay a great stress not only on the students memorising these sunnats but also on putting them into practise. For maximum benefit the teacher should himself / herself begin practising on each sunnat learnt. This shall facilitate remembering also.

5) In order to avoid the normal 'learn and forget' trend it is strongly recommended that examinations of the past years works be also conducted.

   eg. A Grade six pupil's examination should not be only from pages 58 to 101 but from Page 1 to Page 101 and similarly, a grade 8 student's from Page 1 to Page 195. Thus ensuring continuous revision.

6) It is the onus of the teacher to do a lot of revision and thereby refreshen whatever has already been learnt.

7) The Salâtul Hâjah Du'â should preferably be memorized. However, if learners find difficulty in memorizing it in the prescribed year i.e. grade 5, then it should be memorized in the grade 9 year.

8) The Istikhâra Du'â is optional to memorize. However, the learners should be taught when and how to supplicate by means of it.

9) Sunnats regarding conjugal relations should not be taught by the teacher. It is not for Examination purposes.



DISTRIBUTION OF EDUCATION

GRADE	EXTENT OF WORK	JAN.	FEB.	MAR.	APRIL	MAY	JUNE	JULY	AUG.	SEP.	OCT.	NOV.
GRADE 3	From Page 1 to 7	Page 1	Page 2	Page 3	Page 4	Page 5	REVISION	H	Page 6	Page 7	Page 7	REVISION
GRADE 4	From Page 8 to 19	Revision of all previous work	Pages 8 & 12	Pages 9 & 13	Page 10	Page 11	REVISION	O	Pages 14 & 15	Pages 16 & 17	Pages 18 & 19	REVISION
GRADE 5	From Page 20 to 57	Revision of all previous work	Pages 20 to 24	Pages 25 to 29	Pages 30 to 34	Pages 35 to 40	REVISION	L	Pages 41 to 48	Pages 49 to 57	REVISION	
GRADE 6	From Page 58 to 101	Revision of all previous work	Pages 58 to 64	Pages 65 to 71	Pages 72 to 85	Pages 86 to 91	REVISION	I	Pages 92 to 94	Pages 95 to 98	Pages 99 to 101	REVISION
GRADE 7	From Page 102 to 146	Revision of all previous work	Pages 102 to 104	Pages 105 to 108	Pages 109 to 120	Pages 121 to 128	REVISION	D	Pages 129 to 132	Pages 133 to 140	Pages 141 to 146	REVISION
GRADE 8	From Page 147 to 195	Revision of all previous work	Pages 147 to 157	Pages 158 to 169	Pages 170 to 174	Pages 175 to 180	REVISION	A	Pages 181 to 185	Pages 186 to 189	Pages 190 to 195	REVISION
GRADE 9	From Page 196 to 223	Revision of all previous work	Pages 196 to 200	Pages 201 to 205	Pages 206 to 210	Pages 211 to 213	REVISION	Y	Pages 214 to 216	Pages 217 to 219	Pages 220 to 223	REVISION
GRADE 10	From Page 1 to 228	Pages 1 to 23	Pages 24 to 50	Pages 51 to 73	Pages 74 to 98	Pages 99 to 125	Pages 126 to 148	S	Pages 149 to 174	Pages 175 to 195	Pages 196 to 214	Pages 215 to 228

Some points about the Transliteration

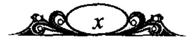
Arabic Letters	Names of Letters	Transli-teration	Pronunciation
ا	Alif	a	a, i, u, at
ب	bâ	b	As in English.
ت	tâ	t	A soft dental, like the Italian t.
ث	thâ	th	Very nearly the sound of th as in thing.
ج	jîm	j	As in English.
ح	hâ	h	A strong aspirate, as in hall.
خ	khâ	kh	Guttaral, like the Scotch ch in loch.
د	dâl	d	A sort dental.
ذ	Zâl	dh	A sound between dh and z.
ر	râ	r	Same as in English.
ز	zâ	z	Same as in English.
س	sîn	s	Same as in English.
ش	shîn	sh	Same as in English.
ص	sâd	s	A srongly articulated sw.
ض	dâd	d	A strongly articulated th.
ط	tâ	t	A strongly atriculated palatal t.
ظ	zâ	z	A strongly articulated z.
ع	'ayn	'	A guttaral an, the pronounciation must be learnt by an Arabic teacher.
غ	ghain	gh	A strong guttaral gh.
ف	fâ	f	As in English.
ق	qâf	q	A strongly articulated semi guttaral k.
ك	kâf	k	As in English.
ل	lâm	l	As in English.
م	mîm	m	As in English.
ن	nûn	n	As in English.
Arabic Letters	**Names of Letters**	**Transli-teration**	**Pronunciation**
ه	hâ	h	As in English.
و	wâw	w	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight aspiration
ي	yâ	y	As in English.

Short Vowels

ـَ	Fathah	a	As in English.
ـِ	Kasrah	i	As in English.
ـُ	Dammah	u	As in English.
ء	Hamzah	'	Pronounced as a, i, u, preceded by a very slight aspiration
كلّ	Shaddah	Kalla	Pronounced with a sustained emphasis on that letter.

Long Vowels

جا	"	â	Long vowels.
جو	"	û	
جي	"	î	



Daily Sunnats

SUNNATS UPON AWAKENING

*S.1. As soon as one awakens rub both the palms on the face and eyes so that the sleep disappears.

S.2. On awakening recite the duas:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

Al-hamdu Lil-lâhil-ladhî Ahyânâ Ba'da Mâ Amâtanâ Wa Ilaihin-nushûr.

"All praises are due to Allâh who has given us life after taking it away. And to Him is our raising (on the Day of Qiyâmah)."

(Shamâ'il Tirmidhi)

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ
وَاِلَيْكَ النُّشُوْرُ

Allâhumma Bika Asbahnâ Wa Bika Amsaynâ Wa Bika Nahyâ, Wa Bika Namûtu Wa Ilaikan-nushûr.

"O Allâh!, With Your help have I started the day and with Your help have I started the evening. With (Your pleasure) we live and die and to You is (our) raising (on the Day of Qiyâmah)"

(Tirmidhi)

S.3. To make *Miswâk* on awakening

S.4. Hadrat 'Âisha (R.A) narrates that our beloved Nabi ﷺ upon awakening used to first relieve himself and then make miswâk (during wudu) (*Abu Dawûd*–S.K.-Vol 1:Pg 360)

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* S — Sunnat

SUNNATS OF ISTINJA** (TOILET)

S.1 Wash hands up to the wrists thrice before inserting into a bucket, drum or container for removing water. *(Tirmidhi)*

S.2 Water, and lumps of earth (toilet paper) should be taken to the toilet for the purpose of Istinja, however, if these are already in the toilet then it shall not be necessary. It is mustahab to take three clods of earth. *(Tirmidhi)*

S.3 Whilst going to the toilet our Nabi ﷺ always used to wear shoes and cover his head. *(Ibn S'ad)*

S.4 Before entering the toilet this du'â should be read:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ

Allâhumma inni a'ûdhubika Minal-Khubuthi Wal-Khabâ'ith

"O Allâh! I seek protection in You from the male and female devil." *(Tirmidhi)*

Note: '*Bismillâh*' should be read before this du'â and also whenever one changes clothing as according to the Hadith, this prevents the Satan from looking at one's private parts. *(Mirqât-Vol. 1:Pg.361)*

S.5 The toilet should be entered with the left foot. *(Ibn Mâjah)*

S.6 It is best to lower oneself as much as possible before undressing for Istinja. *(Tirmidhi)*

S.7 Any item (eg. ring, locket etc.) that has the names of Allâh or His Nabi ﷺ or any verse of the Qur'ân should be removed before entering the toilet. *(Nasai)*

Note: The ring can be worn again after leaving the toilet. However, ta'wîzes which are waxed or sewn in cloth maybe worn in the toilet also.

S.8 One should not face or show one's back towards the qibla whilst relieving oneself. *(Tirmidhi)*

** **Istinja**: is the cleaning of the private parts after passing out urine and stool by using clean water, toilet paper, earth, etc.

(In South Africa we should face either east or west- special care in this regard should be taken when building homes.)

S.9 Whilst relieving oneself one should not talk except in the case of dire need. *(Mishkât)*

However, one should not utter the name of Allâh in the toilet under all circumstances.

S.10 Whilst making Istinja the right hand should not touch the private parts but the left should be used. *(Bukhâri, Muslim)*

S.11 One should be very cautious about the splashing of urine drops (not being cautious of which is one of the main causes of punishment of the grave). *(Tirmidhi)*

S.12 Where toilets are not available then one should ensure that one goes so far that none can see i.e. a place of privacy. (If one is to use the veld). *(Tirmidhi)*

S.13 One should not relieve oneself at such places where people generally rest or use for other purposes e.g. as walkways. *(Abu Dawûd)*

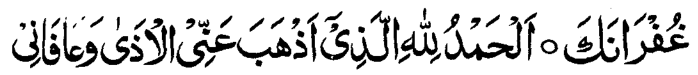
S.14 One should sit and urinate on soft ground so that the urine does not splash onto him. *(Tirmidhi)*

Note: (One should not urinate in a standing posture, especially not on roadsides in full view of passing motorists).

S.15 Istinja should first be made with earth (or toilet paper) and then with water. *(Tirmidhi)*

S.16 When leaving the toilet one should step out with the right foot. *(Tirmidhi)*

S.17 Once outside the toilet this du'â should be recited:



Ghufranaka. Al-hamdu Lil-lâhil-ladhî Adhhaba 'Annil Adhâ Wa 'Âfânî



"O Allâh! I seek Your pardon. All praises are due to Allâh who has taken away from me discomfort and granted me relief."

(Tirmidhi)

After relieving oneself. preparations should be made for *salât* (*Namâz*). Firstly one should clean oneself of najâsat (filth), whether Hadase Akbar (in need of ghusl) or Hadase Asghar (in need of *wudhu*). We shall, therefore, discuss the sunnats of *ghusl* and *wudu*.

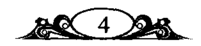
SUNNATS OF GHUSL

S.1 One should hasten in the making of ghusl (bathing) if one awakens after *subh sadiq* (early dawn). (Tirmidhi): so that *fajr salâh* is read with *jamâ'at* (congregation). It is a major wrong to delay the *ghusl* of *Janâbat* (compulsory bath) until after sunrise as angels of *Rahmat* (mercy) do not enter such homes where a person (male or female) delays the *fard* (compulsory) *ghusl*. *(Mishkât)*

Sunnat Method Of Performing Ghusl

S.2 Both hands up to the wrists should be washed three times at the outset with the intention of cleaning oneself of Hukmi Najasat. Now, Najasat (filth) found on any part of the body should be washed off (even if one is not in a state of janabat – in need of ghusl – bath). Both the private parts should then be washed even if one had not relieved oneself. Wudu should then be made in accordance to the sunnat method. However the feet could be washed at the end of ghusl if used water does not flow off. Water should then be poured over the head, right and left shoulders three times each. One should ensure that water reaches every part of the body not forgetting the mouth and nostrils.

(Tirmidhi)



S.3 After the Ghusl (Bath) both, to wipe the body dry or not to, are sunnat, with either method one can make the intention of practising upon a sunnat.

Note*: If the hair of a woman is plaited she is excused from loosening her plaited hair but it is compulsory for her to wet the base of each and every hair. If she fails to do this then the ghusl will not be valid. **IF A SINGLE HAIR IS LEFT DRY GHUSL WILL NOT BE VALID.** Men who grow long hair and plait them are not excused from leaving their plaits dry. If a woman is unable to wet the very bottom of her plaited hair, i.e. that portion which is close to the scalp, then it is necessary for her to unplait and wash her entire hair.

S.4 It is mustahab (preferable) to clean the body by rubbing it. All parts of the body should be rubbed with the hands to ensure that water reaches every part of the body.

S.5 Rings, earrings, etc. should be rotated or preferably removed to ensure that no portion covered by them is left dry. The navel and ears should also be washed.

S.6 On completion one should confine oneself to a clean place and wash one's feet if they had not been washed whilst making wudu and thereafter dress as hastily as possible.

S.7 It is not necessary to repeat the entire ghusl if, after ghusl, one notices or recalls that a certain portion of the body is left dry. Merely washing the dry portion shall suffice.

Note: (i) Passing of wet hands over the dry portion is not sufficient.

(ii) It is not necessary to make fresh wudu to read salâh even though one was naked whilst making ghusl.

SUNNATS OF WUDU

S.1 To make wudu at home and then go for salâh. *(Bukhari)*

S.2 Great care should be taken in making wudu especially on cold wintry days when one feels lazy. *(Tirmidhi)*

S.3 Niyyat (intention) should be made – I am making wudu to get rid of Hadase Asghar from my body.

S.4 To recite Bismillâh.

S.5 Washing both hands, three times, upto the wrists.

S.6 Brushing the teeth with miswâk, if available, otherwise with the index finger of the right hand.

S.7 Gargling three times.

S.8 Passing water into the nostrils three times.

S.9 Blowing each nostril three times.

S.10 Washing of each part three times.

S.11 Khilâl (passing of wet fingers) of beard, fingers and toes.

S.12 Masah of the Whole head once.

S.13 Masah of the ears and nape once.

S.14 Washing of each part one after the other without pause, so that no part dries up before completion of wudu.

S.15 To make wudu systematically.

S.16 To begin washing each part from the right side.

S.17 Those parts that are washed in wudu should be rubbed thoroughly and water not merely made to pass over them. *(From Nurul Eidâh)*

S.18 Except for the *makrûh* and forbidden times of salâh, after *wudu* to read two *rakâ 'ats* of nafl salâh with the intention of 'Tahiyyatul Wudu'. *(Muslim)*

S.19 After 'Tahiyyatul Wudu' to perform salâh, to repent and seek forgiveness from ones sins. *(Ahmad)*

S.20 Du'âs to be recited when making wudu:

WUDU DU'ÂS

At the beginning of Wudu

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَعُوْذُبِكَ
رَبِّ اَنْ يَّحْضُرُوْنِ ؕ

Allâhumma inni A'ûdhu bika min Hamazâtish-shayâtîni wa-A'ûdhu bika Rabbi Ay-yah durûn.

"O Allâh! Verily I seek refuge in you from the evil suggestions of the devils, and I seek refuge in You lest they should come to me."

بِسْمِ اللهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ ؕ

Bismillâhil 'Azîmi Wal-hamdu Lil-lâhi 'Alâ Dînil Islâm.

"In the name of Allâh the Great, and praise be to Him (for keeping me faithful) in the *deen* of Islam."

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ ؕ

Allâhummagh-firlî Dhambî wa Was-s'ilî fî Dârî wa Bârik lî fî rizqî.

"O Allâh! Forgive my sins, grant me expansion in my home, and bless my livelihood."

When Washing The Hands

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْيُمْنَ وَالْبَرَكَةَ وَاَعُوْذُبِكَ مِنَ
الشُّؤْمِ وَالْهَلَاكَةِ ؕ

Allâhumma Innî As'alukal-yumna Wal-barakata Wa A'ûdhubika Minash-shû'mi Wal-halakati.

"O Allâh! I ask of you good fortune and blessing and seek refuge in you from misfortune and destruction."



When Gargling

اَللّٰهُمَّ اَعِنِّيْ عَلٰى تِلَاوَةِ كِتَابِكَ وَكَثْرَةِ الذِّكْرِ لَكَ وَالشُّكْرِ لَكَ ؞

Allâhumma A'innî 'Alâ Tilâwati Kitâbika Wa Kathratidh-dhikri Laka Wash-shukri Laka.

"O Allâh! Help me in the recitation of Your book and in remembering You a lot (abundantly) and in offering You thanks."

When Putting Water Into The Nostrils

اَللّٰهُمَّ اَرِحْنِيْ رَائِحَةَ الْجَنَّةِ وَاَنْتَ عَنِّيْ رَاضٍ ؞

Allâhumma Arihnî Ra'ihatal Jannati Wa Anta 'Annî Râdin

"O Allâh! Bless me with the smell of Jannat under the circumstances that You are pleased with me."

When Blowing The Nose

اَللّٰهُمَّ اَعُوْذُ بِكَ مِنْ رَّوَائِحِ النَّارِ وَمِنْ سُوْٓءِ الدَّارِ ؞

Allâhumma A'ûdhu Bika Min Rawa'ihin-nâri Wa Min Sû'id-dâr.

"O Allâh! I seek refuge in You from the smells of the fire and from the disgrace of the abode."

When Washing The Face

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَبْيَضُّ وُجُوْهُ اَوْلِيَآئِكَ وَلَا تُسَوِّدْ
وَجْهِيْ يَوْمَ تَسْوَدُّ وُجُوْهُ اَعْدَآئِكَ ؞

Allâhumma Bayyid Wajhi Yawma Tabyaddu Wujûhu Auwliyâ'ika Walâ Tusawwid Wajhî Yawma Taswaddu Wujuhu 'A'dâ'ika.

"O Allâh! Brighten my face on the day when the faces of Your friends will glitter, and do not blacken my face on the day when the faces of Your enemies will blacken."

When Washing Right Hand Up To The Elbow

اَللّٰهُمَّ اَعْطِنِیْ كِتَابِیْ بِیَمِیْنِیْ وَحَاسِبْنِیْ حِسَابًا یَّسِیْرًا ؕ

Allâhumma 'A'atini Kitâbî Biyamînî Wa Hâsibnî Hisâbay-yasîra.

"O Allâh! Give me my book of deeds in my right hand and make my account taking easy."

When Washing Left Hand Up To The Elbow

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ اَنْ تُعْطِیَنِیْ كِتَابِیْ بِشِمَالِیْ اَوْمِنْ وَّرَآءِ ظَهْرِیْ

Allâhumma Inni A'ûdhu Bika An Tu'tiyanî Kitâbî Bishimâlî Awmiw-warâ'i Zahrî

"O Allâh! I seek refuge in You that I be given my book of deeds in my left hand or from behind my back."

When Making Masah Of The Head

اَللّٰهُمَّ اَظِلَّنِیْ تَحْتَ ظِلِّ عَرْشِكَ یَوْمَ لَاظِلَّ اِلَّاظِلُّ عَرْشِكَ

Allâhumma Azil-lanî Tahta Zilli 'Arshika Yawma Lâ-zilla Illâ-zilla 'Arshika.

"O Allâh! Give me the shade of the shelter under Your throne on the day when there will be no shade other than the shade of Your throne."

When Making Masah of The Ears

اَللّٰهُمَّ اجْعَلْنِیْ مِنَ الَّذِیْنَ یَسْتَمِعُوْنَ الْقَوْلَ فَیَتَّبِعُوْنَ اَحْسَنَهٗ

اَللّٰهُمَّ اَسْمِعْنِیْ مُنَادِیَ الْجَنَّةِ مَعَ الْاَبْرَارِ ؕ

Allâhummaj-'alnî Minal-ladhîna Yastami'ûnal-qawla Fayattabi'ûna Ahsanahu. Allâhumma Asm'inî Munâdiyal Jannati Ma'al-Abrâr.

"O Allâh! Make me of those who listen to an utterance and follow what is best in it. O Allâh! Make me listen to the pronouncement of the Heaven along with the virtuous people."

When Making Masa<u>h</u> Of The Neck

اَللّٰهُمَّ فُكَّ رَقَبَتِيْ مِنَ النَّارِ وَاَعُوْذُبِكَ مِنَ السَّلَاسِلِ وَالْاَغْلَالِ

Allâhumma Fukka Raqabatî Minan-Nâri Wa-A'û<u>dh</u>u Bika Minas-Salasili Wal-Aghlâl.

"O Allâh! Take my neck off from the fire of Jahannam and I seek refuge in You from the chains and shackles."

When Washing The Right Foot

اَللّٰهُمَّ ثَبِّتْ قَدَمَيَّ عَلٰى صِرَاطِكَ الْمُسْتَقِيْمِ ؕ

Allâhumma <u>Th</u>abbit Qadamayya 'Alâ Sirâtikal-Mustaqîm

"O Allâh! Keep my legs firm on Your straight path."

When Washing The Left Foot

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ اَنْ تَزِلَّ قَدَمَيَّ عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ
اَقْدَامُ الْمُنَافِقِيْنَ فِي النَّارِ ؕ

Allâhumma Innî A'û<u>dh</u>ubika An Tazilla Qadamayya 'Alas-Sirati Yawma Tazillu Aqdâmul Munâfiqîna Fin-Nâr.

"O Allâh! I seek refuge in You that my feet slip on the bridge (*Pul-Sirât*) on the day when the feet of the hypocrites will slip into hell."

On Completing Wu<u>d</u>u Recite The Following Du'âs

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

Ash-hadu Allâ-Ilâha Illallâhu Wa Ash-hadu Anna Mu<u>h</u>ammadan 'Abduhû Wa Rasûluh.

"I bear witness that there is none worthy of worship but Allâh and I bear witness that Muhammad ﷺ is His servant and messenger."

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ
وَاجْعَلْنِيْ مِنْ عِبَادِكَ الصَّالِحِيْنَ ؞

Allâhummaj-'Alnî Minat-Tawwabîna Waj'alnî Minal Mutatahhirîna Waj'alnî Min 'Ibadikas-Salihîn

"O Allâh! Make me of the repenters and among those who love to be clean and make me of Your pious slaves."

Note: 1) Mulla 'Ali Qari (A.R.) has said that this du'â (Supplication) is a request for internal cleanliness i.e. Purification from evil character traits and mannerisms.

Wudu was a means of ridding and cleaning the body of external filth, now after wudu we make du'â that Allâh cleans our hearts of all evil qualities through His Grace and Mercy.

2) All eight doors of Jannah are opened for the reciters of these Du'âs- they can enter from whichever one they desire. *(At-Targhîb)*

ACCEPTANCE OF DU'ÂS

Hazrat Sa'êd Ibn Jubair (R.A.) states that he knows such a verse of the Holy Qur'ân which if one reads it and then makes du'âs will be accepted.

Thereafter, he recited the verse :

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ
اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ

Say (O Muhammad ﷺ: "O Allah! Creator of the heavens and the earth! All Knower of the unseen and the seen. You will judge between your slaves about that wherein they used to differ."

(Ma'ârifoel Qur'ân – Mufti Shafi'ê (A.R.))



SUNNATS REGARDING MISWÂK

S.1 Whilst making *wudu*, to clean the teeth with a *miswâk*.

(Ahmad)

S.2 A miswâk should not be longer than a span, i.e. the maximum distance between tips of thumb and little finger and it should not be thicker than a finger's breadth.

(Al Bahrur-Râ'iq)

S.3 A miswâk should be held in such a manner that the small finger and thumb is below the miswâk and the remaining fingers on its upper side.

Some Advantages And Benefits Of Miswâk

1. Miswâk eliminates bad odours and improves the sense of taste.
2. Miswâk sharpens the memory.
3. Miswâk eliminates slime.
4. Miswâk creates a fragrance in the mouth.
5. Miswâk is a cure for illness.
6. Miswâk strengthens the gums and prevents tooth decay.
7. Miswâk assists in eliminating toothaches and prevents further increase of decay which has already set in.
8. Miswâk is a cure for headaches.
9. Miswâk creates lustre (*noor*) on the face of the one who continually uses it.
10. Miswâk causes teeth to glow.
11. Miswâk strengthens the eyesight.
12. Miswâk assists in digestion.
13. Miswâk clears the voice.
14. The greatest benefit of using miswâk is gaining the pleasure of Allâh.



15. The reward or Salâh is multiplied seventy times if Miswâk was used before it.

Note: In the research department of a Swiss Pharmaceutical Company Pharba Basle Ltd., under the management of their scientists, experiments were carried out with the extract of miswâk. The astonishing results proved that miswâk (scientifically known as salvadora persica) contains antibacterial substances destroying the harmfull germs in the mouth which cause gum infections and tooth decay.

The results have been confirmed by research work on the miswâk plant in the Department of Chemistry at Riyadh University, Saudi Arabia and also at the Department of Chemistry, Indiana University, U.S.A.

Other Times When Usage Of Miswâk Is Sunnat

1. Before reading salâh.
2. For the recitation of the Qur'ân.
3. For the recitation of Hadith.
4. When the mouth emits an odour.
5. For teaching or learning the virtues of Islâm.
6. For making Zikrullâh (Remembrance of Allâh).
7. After entering one's home.
8. Before entering any good gathering.
9. When experiencing pangs of hunger or thirst.
10. After the signs of death are evident.
11. At the time of Sehri.
12. Before and after meals.
13. Before undertaking a journey.
14. On returning from a journey.
15. Before sleeping whether in the day or night.
16. Upon awakening.

SUNNATS FOR PROCEEDING TO THE MASJID

S.1 To make wudu at home. *(Bukhâri)*

S.2 The primary intention whilst proceeding to the *masjid* should be of reading salâh.

S.3 After having heard the *Adhân* one should stop all worldly activities as if these activities do not have any importance.

S.4 The following du'â should be read after leaving the house:

بسم الله توكلت على الله ولا حول ولا قوة إلا بالله ؞

Bismillâhi Tawakkaltu 'Alallâhi Wa La Hawla Wala Quwwata Illa Billâh.

"In the name of Allâh, I trust in Allâh, there is no power and might except from Allâh."

Note: It is recorded in a Hadith of Tirmidhi that whosoever reads this Du'â after leaving the house then an unseen caller proclaims for his benefit: Your needs shall be fulfilled, you shall be saved from difficulties and hardships. Shaitân hearing these words leaves him i.e. stops misleading him and causing him harm. *(Tirmidhi)*

S.5 The recitation of the following du'â is also recorded as sunnat; 70,000 angels make du'â for its reciter:

اللهم إني أسألك بحق السآئلين عليك وبحق ممشاي هذا فإني لم أخرج أشرا ولا بطرا ولا ريآء ولا سمعة وخرجت اتقآء سخطك وابتغآء مرضاتك وأسألك أن تعيذني من النار وأن تغفر لي ذنوبي فإنه لا يغفر الذنوب إلا أنت ؞

Allâhumma Innî As'aluka Bihaqqis-Sâ'ilîna 'Alaika Wa bihaqqi Mamshâya Hâdha Fa innî Lam Akhruj Asharaww walâ Bataraww walâ Riyâ'aww walâ Sum'ataww wa Kharajtu Ittiqâ'a Sakhatika

Wabtighâ'a Mardâtika Wa As'aluka An Tu'îdhani Minan-Nâri Wa An Tagh-firali Dhunûbî Fainnahû Lâ Yagh-firudh-dhunûba Illâ Anta.

"O Allâh! I beg You by means of the rights of beggars which are upon You, and by means of the rights of this my walking, I proclaim I have not set out with any intention of pride or vanity or grandeur or ostentation but for the fear of Your anger and to seek Your pleasure and I ask You to shelter me from the Fire (of Hell) and to forgive my sins, for there is surely none besides You who pardons sins." *(Ibn Mâjah)*

S.6 Small steps should be taken whilst walking for salâh to the masjid since every step shall merit reward.

(At-Targhîb)

S.7 The left shoe should be removed first but the masjid should be entered with the right foot. *(At-Targhîb)*

S.8 Whilst entering the masjid the following du'â should be recited:

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ اَللّٰهُمَّ اغْفِرْلِيْ ذُنُوْبِيْ وَالسَّلَامُ
عَلٰى رَسُوْلِ اللّٰهِ ؛

Allâhummaf-tahlî Abwâba Rahmatika Allâhummagh-firlî Dhunûbî Was-Salâmu 'Alâ Rasûlillâh.

"O Allâh! Open for me the doors of Your mercy; O Allâh! Forgive my sins, and peace be upon the messenger of Allâh."

(Ibn Mâjah)

S.9 After entering the masjid the following du'â should be read:

أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ مِنَ
الشَّيْطٰنِ الرَّجِيْمِ ؛

A'ûdhu-billâhil 'Azîmi Wa Bi Wajhihil Karîmi Wa Sultânihil Qadîmi Minash-shaitânir-Rajîm.

"I seek refuge in Allâh, The Mighty, in His noble being, and in His power, which is everlasting, from the accursed Devil." *(Abu Dâwûd)*

Note 1: Satan in response says that such a person is protected from me for the entire day. *(Muslim)*

Note 2: Whenever one enters the Masjid it is preferable to make Niyyat (Intention) for 'A'itikâf.

S.10 One should answer the Adhân by repeating the wordings of the muazzin; however in answer to 'Hayya 'Alas Salâh' and 'Hayya 'Alal Falâh' the listener should say 'La howla wa la quwwata illa billâh'. The reward for this is Jannah. *(Muslim)*

The listener should reply to the 'Assalatu khairum minan nawm' of the Fajr adhân by saying 'Sadaqta wa bararta'.

S.11 Upon the completion of adhân if one reads Durûd Sharîf and the following du'â he shall be assured of Nabi's ﷺ Intercession.

DU'Â AFTER ADHÂN

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَنِ
الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِيْ وَعَدْتَّهٗ

Allâhumma Rabba Hâdhihid-Da'watit-Tâmmati Was-salâtil Qâ'imati Âti Muhammadanil-Wasîlata Wal-Fadîlata Wab'athhu Maqâmam Mahmûdanil-ladhî Wa-'attahû.

"O Allâh! Rabb of this perfect call and of the prayer which is established for all time grant Muhammad ﷺ the 'Wasila' and excellency and raise him up in a praiseworthy position." *(Bukhâri)*

Note: Mulla 'Ali Qari (A.R.) in his mirqât Vol.2: Pg. 163, states that there is no proof in the Ahâdith for the words ***'Wad-Darajatar Râfi'ah'*** which some people add to this du'â.

S.12 Du'â's are accepted between the *adhân* and *takbîr*.

(Tirmidhi)

S.13 The two rak'ât sunnat before the fard of Fajr is better than this whole world and what it contains. *(Tirmidhi)*

S.14 As far as possible to sit in the first 'saf' (row), immediately behind the imâm or to the right or left. If place is not available in the first row then the second, then the third and so on. One should not sit in the back rows when there is place in the first row. *(Muslim)*

Benefit: This shall enable one to gain the great rewards set aside for those reading salâh in the first row (saf).

S.15 One waiting for salâh to begin shall get the same reward as one in salâh; therefore, the prohibition of worldly talk in the masjid. *(Bukhâri)*

S.16 Any remembrance of Allâh between the sunnats and fard shall merit additional reward.

S.17 A lot of sawâb is gained if one reads a tasbeeh each, i.e. a hundred times each, of the following:-

(a) سُبْحَانَ اللهِ وَبِحَمْدِهٖ

Subhânal-lâhi Wa Bi-hamdihî.

"Purity belongs to Allâh and to Him belongs all praise."



Subhânal-lâhi Wal-hamdulillâhi Wa Lâ Ilâha Illallâhu Wallâhu Akbar.

"Purity belongs to Allâh, all praise belongs to Allâh, there is none worthy of worship but Allâh and Allâh is the greatest."

Mas'alah: The reading of all salâh is *Mukruhe Tahrimi* from early dawn (*subha sadiq*) to 15 minutes after sunrise;



however, during mukruh times it is permissible to read *qa<u>d</u>a salâh*, *janâza salâh* and to make sajda of tilawat. But it should be remembered that no salâh are allowed during the forbidden times: sunrise, zawwal (midday) and sunset, sajda of tilawat also should not be made during these times.

S.18 Whenever one goes to the masjid, the following should be borne in mind:

a) not to indulge in worldly talk except in extreme necessity.

b) to make <u>dh</u>ikr and even tilawat of the Qur'ân silently if others are engaged in salâh.

c) do not spit towards the qibla direction (that direction to which one faces whilst in salâh).

d) do not stretch legs towards the direction of the qibla.

e) do not sing worldly songs.

f) do not look for or make announcements for things lost outside the masjid.

g) not to play with one's body, clothing or any other thing.

h) not to put the fingers of one hand into the other nor to break ones knuckles.

i) in brief one should refrain from all acts that mean disrespect to the masjid.

S.19 Always take pains to ensure that salâh is read with jamâ'at congregation. *(Muslim)*

S.20 The rows should be very straight with the worshippers standing so close that there is no gap between two people. The ankles and shoulders of worshippers standing in one row should be in a straight line. *(Bukhâri, Muslim)*

S.21 Every salâh should be read with humility, sincerity, dedication and devotion as if it is one's last salâh.*

(At-Targhîb)

S.22 One's heart in salâh should be inclined towards Allâh, i.e. one should have concentration. *(Bukhâri, Muslim)*

S.23 The reward of salâh read with jamâ'at is multiplied 27 times.

Note: As in this booklet we are discussing only the sunnats (which include the mustahabs) therefore we have omitted the faraid and wajibât of Salâh for which other kitâbs should be consulted.

PROTECTION FROM STROKE AND BLINDNESS

The one who recites the following three times after the Fajr Salâh will be protected from these major sicknesses and also from becoming deaf.

سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهٖ

Subhânallâhil 'Azîmi Wabihamdihî.

(Hayâtus Sahâbah)

* It should be borne in mind that salâh read contrary to the sunnat, even if it is with extreme humility, is useless and of no spiritual value.

SUNNATS PERTAINING TO ADHÂN, IQÂMAT & THE MUADH DHIN

1. The Muadh dhin should be a pious, mature Muslim male who is knowledgeable in the Laws of Shariah. *(Fatâwâ Hindiya)*
2. The Muadh dhin should have a loud voice. *(Mishkât)*
3. The Adhân must be called from a high place. *(Fatâwâ Hindiya)*
4. The Muadh dhin should stand while making the call of Adhân. *(Bahishtî Zewar)*
5. The Muadh dhin should clog his ears with his fingers (whilst making the call). *(Fatâwâ Hindiya)*
6. One has to pause (at appropriate places) when calling out the words of Adhân. *(Ibid)*
7. To turn to the right when calling out "*Hayya 'Alas Salâh*" and to the left when saying "*Hayya 'Alal Falâh*." *(Raddul-Muhtâr)*
8. To face the Qiblah when making the call (of Adhân) *(Ibid)*
9. The Muadh dhin should not be in a state of uncleanliness (i.e. in need of wudu or ghusl). *(Sharhut Tanweer)*
10. The wordings of Adhân and Iqâmat should be called in sequence. *(Shâmi)*
11. When making the call of Adhân or Iqâmat the *Muadh dhin* should not indulge in any other conversation or talk (even if it be answering a greeting). *(Raddul Muhtâr)*
12. Should *Adhân* or *Iqâmat* be called without the required intention, although such *Adhân* or *Iqâmat* is valid, it shall not merit any reward. One must therefore, make the intention that one is calling *Adhân* to gain the pleasure of Allâh. *(Ibid)*

Note: Such an intention should be made before all acts of worship.



SUNNATS OF SALÂH

8.1 To raise hands up to the ears (for men) and to the shoulders (for ladies) before saying *Takbîr-e-Tahrîmah* (the first saying of *Allâhu Akbar* in salâh).

8.2 While raising hands for takbîr to keep the fingers of both the hands raised with fingers naturally apart and facing towards the *qiblah* (the direction of the Ka'bah in Makkah).

8.3 Not to bend the head when saying *takbîr* and to keep the feet a distance of four fingers apart in the standing position.

8.4 Saying *takbîr-e-tahrîmah* and other takbîr aloud by the imâm according to the need, while going from one posture to another.

8.5 After saying *takbîr-e-tahrîmah* the men should fold their hands below the navel and ladies upon their breasts.

Note: Men and women should have the right hand above the left.

8.6 To read Thana (in the first rak'ât only).

8.7 To read T'awwuz (أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ) only in the first rak'ât.

8.8 To recite the tasmiyyah (complete Bismillah) in every rak'ât before Sûrah Fâtiha.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

8.9 To say Âmîn after the recitation of Sûrah Fâtihah.

8.10 To recite *Thana*, *T'awwuz*, *tasmiyyah* and Âmîn silently.

8.11 To say *Takbîr* (*Allâhu Akbar*) whilst going into Ruku.

8.12 To grasp the knees in *Ruku'* with open fingers but women should keep their fingers together.

8.13 In Ruku to keep the back and head in the same level; to stretch the hands straight and to keep them away from the ribs. The calves should also be straight. This is for men.

Women should bend only to the extent that their hands reach their knees.

S.14 To say 'Subhâna Rabbi Al-'azîm' at least three times in Ruku.

S.15 Whilst coming up from ruku the imâm should say *'Sami' Allâhu Liman Hamidah'* followed by '*Rabbana Lakal Hamd*' by the *muqtadi* (the one who follows the Imâm). The *munfarid* i.e. the one who reads his salâh alone should say both.

S.16 To say "*Allâhu-Akbar*" whilst going into *sajdah* (prostration).

S.17 Whilst going into sajdah first place the knees, then the hands, then the nose and then the forehead on the ground.

S.18 In sajdah to keep the fingers together facing the qiblah and the toes should also be turned towards the Qiblah.

S.19 Men should keep their thighs away from their stomachs, forearms off the ground and upper arms away from ribs i.e. sajdah should be made with the body not pressed to the ground; a ladies sajdah, on the contrary, should be pressed to the ground.

S.20 In sajdah to read '*Subhâna Rabbi yal-'a 'ala*' at least three times.

S.21 Whilst raising the head from sajdah to say 'Allâhu Akbar'.

S.22 In qada and jalsa (i.e. the sitting between the 2 sajdahs) to place the left foot horizontally on the ground and to sit on it and to keep the right foot vertical so that its toes are facing the qibla. Also both palms should be placed on the thighs with the fingers facing towards the qiblah.

S.23 To say *Allâhu Akbar* and make the second sajdah.

S.24 Whilst coming up from sajdah to first raise the forehead then the nose, then the hands and lastly the knees. The hands should be placed on the thighs when raising one



self which should be done without sitting or seeking support upon anything (unless one is handicapped due to old age or any other sickness).

S.25 To raise the index finger of the right hand as one says 'Ashhadu Allâ-ilâha' in Tashahhud.

S.26 The recitation of Surah Fâtiha in the third and fourth rak'âts of only the fard salâh.

S.27 To recite Durûd Sharîf in the last qa'da after Tashahhud.

S.28 To read du'â after the Durûd Sharîf.

S.29 To turn the face to the right and left whilst making salâm.

S.30 Whilst making Salâm to make the intention of greeting the angels, imâm and fellow muqtadîs.

S.31 The imâm should recite the salâm of the right side in a louder tone than that of the left.

S.32 The muqtadîs should turn for their salâm with the imâm and not delay.

S.33 The masbooq (one who has missed one or more rak'ât with the imâm) should delay his standig up for the completion of his missed rak'ât till the imâm says his second salâm. *(From Nurul Eidâh)*

S.34 The following should be read after salâh. *(Tirmidhi)*

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۞

Subhâna Rabbika Rabbil-'Izzati 'Ammâ Yasifûn. Wa Salâmun 'Alal-mursalîna. Walhamdu-lillâhi Rabbil 'Âlamîn.

"Purity belongs to Your Sustainer, the Rabb of majesty, from that which they attribute (To Him) & Peace be upon the messengers, and Praise be to Allâh, the Sustainer of the worlds."

Sunnats After The Completion Of Salâh

S.1 After the completion of far<u>d</u> salâh to read 'Allâhu Akbar' once and 'Astaghfirullâh' three times with the las 'Astaghfirullâh' read a little audibly and also dragge (pulled) slightly. *(Tirmi<u>dh</u>i)*

S.2 After the Far<u>d</u> of Fajr and 'Asr to engage in th remembrance of Allâh for a short while. *(At-Targhîb)*

S.3 The malâikah (angels) continuously* make du'âs o forgiveness and mercy for that person who after his dail salâh remains seated in his place of salâh. *(At-Targhîb*

Below we list some of the zikrs together with their virtues whic are mentioned in the A<u>h</u>âdith; it should be read as prescribed or a least in the mornings or evenings:

(A)

Recite Sûra Fâtiha (once), Âyatul Kursi (once) and the followin verses once.

هِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ۰

اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ؕ اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ؕ

مَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْ بَعْدِ مَا جَآءَهُمُ

عِلْمُ بَغْيًا بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ

لِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ

مُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ

بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

Shahidal-lâhu Annahû Lâ Ilâha Illâ Huwa Wal-Malâ'ikatu Wa-ûl 'ilmi Qâ'imam Bil-qisti. Lâ Ilâha Iliâ Huwal 'Azîzul-<u>h</u>akîm. Inn

* i.e. as long as the one engaged in salâh remains seated in his place of salâh.

Dîna 'indal-lâhil Islâm. Wa-Makhtalafal-ladhîna, Ûtul-kitâba Illâ Min Ba'di Ma Ja'ahumul-'ilmu Baghyam Bainahum Wa May-yakfur Biâyâtil- lâhi Fa-innal-lâha Sari'ul Hisâb. Qulil-lâhumma Mâlikal-Mulki Tu'til-mulka Man-Tasha'u Wa Tanzi'ul mulka Mimman Tasha'u Wa Tu'izzu Man-Tasha'u Wa Tuzillu Man Tasha'u Biyadikal-Khair. Innaka 'Alâ Kulli Sha'in Qadîr.

"Allâh bears witness that there is no god but He and the Angels and men of knowledge too – He is the ruler of Justice, there is no God but He, the Almighty, the All-wise. Doubtless the religion which is (acceptable) with Allâh is only Islâm and the people of the book did not differ but after they had known well, because of grudge and envy against one another, and whoso rejects the commands of Allâh, so Allâh is swift at reckoning. Say: "O Allâh, Master of the kingdom! You grant kingdom to whomsoever You wish, and You seize (take away) from whomsoever You wish, You exalt whomsoever You wish and You bring low whomsoever You please, In Your hand is all good; surely You are powerful over everything."

Whoever recites the above after the five daily salâhs then Jannat shall be his place of abode, Allâh shall look at him 70 times with mercy; fulfill 70 of his needs and forgive him.

(B)

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۝

هُوَ اللّٰهُ الَّذِي لَآ إِلٰهَ إِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيمُ ۝ هُوَ اللّٰهُ الَّذِي لَآ إِلٰهَ إِلَّا هُوَ ۚ الْمَلِكُ الْقُدُّوسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللّٰهُ الْخٰلِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَآءُ الْحُسْنٰى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Footnote : The beginning of this zikr (B) to the phrase ending 'Rajîm' should be read 3 times.

A'ûdhu Billâhis-samî'il 'Alîmi Minash-shaitânir-rajîm. Huwal-lâhul-ladhî Lâ Ilâha Illâ Huwa. 'Âlimul-Ghaibi Was shahâdati. Huwar-rahmânur-rahîm. Huwal-lâhul-ladhî Lâ Ilâ Illa Huwa Al malikul Quddûsus-salâmul Mu'minul Muhaimin 'Azîzul-Jabbârul Mutakabbir. Subhânal-lâhi 'Ammâ Yushrikû Huwal-lâhul Khâliqul-bâri'ul Musawwiru Lahul Asmâ'ul-husn Yusabbihu Lahû Mafis-samâwâti Wal-ard. Wa Huwal-'azîzul Hakî

"Allâh is He, other than whom there is no god; Who knows (A things) both the unseen and the visible, He is most Gracious an most Merciful. Allâh is He, other than Whom there is no go the Sovereign, Free from all Blemishes, the Source of Peac the Guardian of Faith, the Giver of Protection, the Mighty, th Overpowering (Irresistible), the Justly Proud, Glory to Allâ (High is He) above the partners they attribute to Him. He Allâh the Creator, The Originator, The Fashioner to Hi belongs the most beautiful names. Whatever is in the Heaven and earth declares His praises and glory and He is The Might The Wise."

Whoever reads this in the morning, 70,000 angels shall see forgiveness for him till the evening and whosoever reads it in th evening then 70,000 angels shall seek forgiveness for him till th morning and if he passes away then his death shall be recorded a that of a martyr.

(C)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ﴿١﴾ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ﴿٢﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ
مَآ اَعْبُدُ ﴿٣﴾ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ﴿٤﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ﴿٥﴾
لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾

Bismillâhir-Rahmânir-Rahîm

Qul Yã-ayyuhal-kâfirûn. Lã 'A'budu Mâ Ta'budûna. Walã Antum 'Abidûna Mã 'A'bud. Walã Ana 'Â'bidum-mâ 'Abat-tum. Walã Antum 'Abidûna Mã 'A'bud. Lakum Dînukum Waliya Dîn.

"Say: O you that reject faith! I do not worship that which you worship. Nor will you worship that which I worship and I will not worship that which you have been wont to worship. Nor will you worship that which I worship. To you be your way and to me mine."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝١ اَللّٰهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝٤

Bismillâhir-Rahmânir-Rahîm.

Qul Huwallâhu Ahad. Allâhus-Samad. Lam yalid wa lam yûlad. Wa lam yakullahû kufuwan Ahad.

"Say: He is Allâh, the One, Allâh (is) free from all want (but Whom all creation need), He does not beget nor is He begotten, and there is none like unto Him."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢ وَمِنْ شَرِّ غَاسِقٍ
اِذَا وَقَبَ ۝٣ وَمِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۝٤ وَمِنْ شَرِّ
حَاسِدٍ اِذَا حَسَدَ ۝٥

Bismillâhir-Rahmânir-Rahîm.

Qul a'ûdhu birabbil-falaq. Min sharri mâ khalaq. Wa min sharri ghâsiqin idhâ waqab. Wa min sharrin naffâthâti fil-'uqad. Wa min sharri hâsidin idhâ hasad.

"Say: I seek refuge with the 'Rabb' of Dawn, from the mischief of what He created; from the mischief of darkness as it spreads; from the

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Whoever reads this in the morning, 70,000 angels shall seek forgiveness for him till the evening and whosoever reads it in the evening then 70,000 angels shall seek forgiveness for him till the morning and if he passes away then his death shall be recorded as that of a martyr.

(C)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ﴿١﴾ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ﴿٢﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ
مَآ اَعْبُدُ ﴿٣﴾ وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ﴿٤﴾ وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ﴿٥﴾
لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿٦﴾

Bismillâhir-Rahmânir-Rahîm
Qul Yã-ayyuhal-kâfirûn. Lã 'A'budu Mâ Ta'budûna. Walã Antum 'Abidûna Mã 'A'bud. Walã Ana 'Â'bidum-mâ 'Abat-tum. Walã Antum 'Abidûna Mã 'A'bud. Lakum Dînukum Waliya Dîn.

"Say: O you that reject faith! I do not worship that which you worship. Nor will you worship that which I worship and I will not worship that which you have been wont to worship. Nor will you worship that which I worship. To you be your way and to me mine."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣
وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝٤

Bismillâhir-Rahmânir-Rahîm.
Qul Huwallâhu Ahad. Allâhus-Samad. Lam yalid wa lam yûlad. Wa lam yakullahû kufuwan Ahad.

"Say: He is Allâh, the One, Allâh (is) free from all want (but Whom all creation need), He does not beget nor is He begotten, and there is none like unto Him."

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ
إِذَا وَقَبَ ۝٣ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِن شَرِّ
حَاسِدٍ إِذَا حَسَدَ ۝٥

Bismillâhir-Rahmânir-Rahîm.
Qul a'ûdhu birabbil-falaq. Min sharri mâ khalaq. Wa min sharri ghâsiqin idhâ waqab. Wa min sharrin naffâthâti fil-'uqad. Wa min sharri hâsidin idhâ hasad.

"Say: I seek refuge with the 'Rabb' of Dawn, from the mischief of what He created; from the mischief of darkness as it spreads; from the

mischief of those who blow on knots (when practising witchcraft); and from the mischief of the jealous one as he practises jealousy."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ أَعُوْذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلٰهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Bismillâhir-Rahmanir-Rahîm.

Qul a'udhu birabbin-nâs. Malikin-nâs. Ilâhin-nâs. Min sharril-was-wâsil khannâs. 'Alladhî yûwaswisu fî sudûrin-nâs. Minal-jinnati wan-nâs.

"Say: I seek protection with the Sustainer of Mankind, the King of mankind, the Allâh of Mankind, from the Mischief of the whisperer (of evil) who withdraws (after his whisper), – who whispers into the hearts of mankind, – among Jinn and among men."

The reciter of the above surahs shall be protected by Allâh from the evil of Jinn and Shayatîn.

(D)

حَسْبِيَ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Hasbiyal-lâhu Lâ Ilâha Illa Huwa 'Alaihi Tawakkaltu Wa Huwa Rabbul 'Arshil 'Azîm

"Allâh is sufficient for me. There is none (worthy of worship) except He. I have trust in Him and He is the possessor of the mighty throne."

Whoever recites this 7 times in the morning and evening Allâh shall make his major and important tasks easy. *(Muslim)*

(E)

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ

Hasbunal-lâhu Wa Ni'mal Wakîl

"Allâh is sufficient for us and He is the best guardian."

When the Sahâbah (R.A.) read this then Allâh blessed them with the gifts of both the worlds. (To be recited once in the morning and evening.)

(F)

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَ
مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ

A'udhu Bikalimâtil-lâhit-Tammâti Min Ghadabihî Wa 'Iqâbihî Wa sharri 'Ibâdihî Wa Min Hamazâtish-shayâtîni Wa A'ûdhu Bika Rabbi Ay-yah durûn.

"I seek protection through the complete words of Allâh, from His anger, His punishment and the mischief of His men, and the evil suggestions of devils and I seek protection in You O my Sustainer! Lest they should come to me."

The recitation of the above once each in the morning and evening is a means of protection from the evil of man and jinn.

(G)

بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

Bismillâhil-ladhi Lâ Yadurru Ma-'asmihî Shaiun Fil-ardi Wa Lâ Fis-samâ'i Wa Huwas-Samî'ul'Alîm.

"In the name of Allâh, He with whose name nothing, neither on the earth or in the sky, can do any harm and He is all Hearing all Knowing."

To be recited three times each in the morning and evening. Allâh protects the reciter of this to such an extent that nothing can cause him harm after reading it. *(Tirmidhi)*

(H)

رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) نَبِيًّا وَّرَسُوْلًا

Raditu Billâhi Rabbaw-wa bil Islâmi Dînaw-wa bi-Muhammadin (Sallallâhu 'Alaihi wa Sallam) Nabiyaw Wa Rasûlâ.

"I am pleased with Allâh as 'Rabb' (Sustainer), with Islâm as religion and with Muhammad ﷺ as a Nabî and Rasûl (Prophet)."

Allâh shall bless the one who recites the above three times in the morning and evening with so many gifts on the Day of Qiyâmat that he (the reciter) shall be pleased. *(Tirmidhi)*

(I)

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّآ اَنْتَ خَلَقْتَنِيْ اَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ.

Allâhumma Anta Rabbî Lâ Ilâha Illa Anta Khalaqtanî Ana 'Abduka Wa Ana 'Alâ 'Ahdika Wa Wa'dika Mastata'tu A'ûdhubika Min Sharri Ma Sana'tu Abu'u laka Bini'matika 'Alayya Wa Abu'u Bidhambî Faghfirlî Fa Innahû Lâ Yaghfirudh-dhunûba Illâ Anta.

"O Allâh! You are my Sustainer, there is no god save You. You have created me and I am Your bondman. I abide by Your covenant and promise as best as I can. I seek Your protection from the evil of that which I committed (perpetrated). I acknowledge (unto You) Your favour which You have bestowed upon me. I also confess my sins therefore, forgive me for none forgives sins besides You."

One who reads this once in the morning and passes away before the evening his abode shall be in Jannah (Paradise). Similarly one who reads it in the evening and passes away before the morning. *(Tirmidhi)*

(J)

اَللّٰهُمَّ اَجِرْنِىْ مِنَ النَّارِ ۔

Allâhumma Ajirnî Minan-nâr

"O Allâh! Save me from the fire (of Hell)."

The above should be recited 7 times in the morning and evening. Allâh shall free its reciter from Jahannam (Hell).

(K)

اَللّٰهُمَّ مَآ اَصْبَحَ بِىْ اَوْ بِاَحَدٍ مِّنْ خَلْقِكَ مِنْ نِّعْمَةٍ فَمِنْكَ
وَحْدَكَ لَا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ ۔

Allâhumma Ma Asbaha Bî Aw bi Ahadim-Min Khalqika Min- Ni'matin Faminka Wahdaka Lâ Sharîka Laka Fa-lakalhamdu Wa-lakash-Shukr.

"O Allâh! Whatever favour has been given to me or to any of Your creation in the morning** it is from You alone, You have no partners, for You is all praise and for You is thanks and gratitude."

By reciting this once in the morning, gratitude and thanksgiving is fulfilled for all the gifts with which one was blessed by Allâh at night and similarly if read in the evening for all the gifts of the day.

فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِى
السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ وَيُحْىِ الْاَرْضَ بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ

Fasubhânal-lâhi Hîna Tumsûna Wa Hîna Tusbihûna Wa Lahul Hamdu Fis-samâwâti Wal-ardi Wa 'Ashiyyaw Wa hîna Tuzhirûna

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Footnote : ** When read in the evening MÂ AMSÂ (in the evening) should replace MÂ ASBAHA.



Yukhrijul-hayya Minal-mayyiti Wa Yukhrijul Mayyita Minal-hayyi Wa Yuhyil Arda Ba'da Mautiha Wa Kadhâlika Tukhrajûn.

"So purity belongs to Allâh, when you reach the evening and when you rise in the morning, for Him be praise in the heavens and on the earth and in the late afternoon and when the day begins to decline. It is He Who brings out the living from the dead and brings out the dead from the living and Who gives life to the earth after it is dead: and like that shall you be brought out (from the dead)."

By reciting this at night the shortcomings of the *zikrs* of the day are fulfilled and similarly by reciting in the day the shortcoming of the night. *(Muslim)*

Note: In order to derive the benefits mentioned above, the "*Zikrs*" should be read with sincerity and complete faith in the words of our beloved Nabi ﷺ.

FIVE ADVICES

Hazrat Anas (R.A.) narrates that the Holy Prophet ﷺ gave him the following five advices :

(1) Make a perfect wudu – your life span will increase;

(2) Greet every follower of mine – your virtues (good deeds) will increase;

(3) Greet and enter your home, the goodness of your home will increase;

(4) Read the Duhâ (chasht) Salâh for this was the way of the pious predecessors.

(5) Show mercy to the young and respect to the elders you shall be my companion on the day of Qiyâmah.

Ishrâq Salâh

S.1 After offering the *far<u>d</u>* of *Fajr* one should remain seated on the prayer mat till the sun rises and is sufficiently high. During this period one should remain busy in remembering Allâh, reading the Kalima or Durûd Sharîf or any other <u>D</u>hikr or Du'â. He should not indulge in useless worldly talk or even business. When the sun is high, i.e. approximately 15 to 20 minutes after the sun has risen, then one should offer two or four *rak'âts* of *nafl* prayer.

The reward for this is equal to the reward of offering one *<u>H</u>ajj* and *'Umrah.* (Tirmi<u>dh</u>î) If one was engaged in worldly affairs after the *far<u>d</u>* of Fajr and then offered Ishrâq salâh, it would be valid, however the reward will be lesser.

S.2 The fire of hell shall not touch the skin of that person who reads 4 rak'âts of *Ishrâq Salâh.* *(Baihaqi)*

S.3 Whilst leaving the masjid one should step out with the left foot and wear the right shoe first and read this du'â:



Allâhumma Inni As'aluka Min Fa<u>d</u>lika

"O Allâh Verily I seek from You Your bounty." *(Muslim)*

In another narration this du'a is also mentioned:



Allâhummaghfirlî <u>Dh</u>unûbî Was-salâmu 'Alâ Rasûlil-lâh.

"O Allâh! Forgive me my sins and peace be upon the Rasul of Allâh.



The Breakfast

S.1 It is reported that our Nabi ﷺ used to have honey water for breakfast. His ﷺ having 'Nabize Tamar' is also reported in some narrations.

'Nabize Tamar'–is dry dates which have been cut into pieces and soaked in a clay container overnight.

(Tirmidhî)

The Châsht (Duhâ) Salâh

S.1 After Ishrâq Salâh and breakfast one should engage oneself in the earning of a halâl livelihood and then to read Châsht Salâh at the time of Châsht.

S.2 The time for Châsht Salâh begins when the sun is bright and ends just before Zawâl (midday). (In the summer months, it would begin at approximately 8.00 a.m. whilst in the winter months at 9.00 a.m. (in South Africa)).

(Muslim - Riyâdus Sawlihîn)

S.3 One who leaves home with *wudu* and the intention of Châsht Salâh gets the reward of an Umrah*.

(Abu Dawûd At-Targhîb)

S.4 Châsht Salâh is either 2,4,6, or 8 *rak'âts* of Nafl Salâh.

(Muslim)

S.5 By reading only 2 *rak'âts* of Châsht Salâh all the minor sins are forgiven. *(Tirmidhî)*

S.6 And also (by reading 2 *rak'âts* of Châsht Salâh) fulfilled for the 360 joints of the body. *(Muslim)*

S.7 By reading 4 *rak'âts* of Châsht Salâh one will be recorded as a worshipper. *(Tabarâni - At-Targhîb)*

S.8 One who reads 8 *rak'ats* of Châsht Salâh shall be written down as from the obedient and pious. *(At-Targhîb)*

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* Umrah – an act of worship performed only in Makkah, sometimes reffered to as the small pilgrimage.



S.9 A huge mansion of gold shall be erected for one who reads 12 *rak'âts* of Châsht Salâh. *(Ahmad)*

(after Châsht Salâh to engage in seeking one's Halâl livelihood)

Salât-ul-Hâjah (Prayer in Time of Want)

Hadrat Abdullah bin Abu Aufa (Allâh be pleased with him) reported that the Holy Prophet ﷺ said:

"If anyone wants something from Allâh or from a human being (i.e. irrespective of whether the need that is sought is one direct from Allâh without having any connection with mankind or apparently relating to a human being), he should perform ablution and let him make it well. Then he should offer 2 *rak'âts* of Nafl prayer, glorify Allâh and recite Durud on the Rasul of Allâh ﷺ and thereafter supplicate in the following words:

لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ
وَعَزَآئِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ
اَسْئَلُكَ اَنْ لَّا تَدَعَ لِيْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا
حَاجَةً هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا لِيْ

Lâ Ilâha Illallâhul Halîmul-Karîmu Subhânallâhi Rabbil 'Arshil 'Azîm. Alhamdu-lillâhi Rabbil-'alamîna Allâhumma Inni As'aluka Mûjibâti Rahmatika Wa 'Azâ'ima Maghfiratika Wal-ghanîmata Min Kulli Birrin Was-salâmata Min Kulli Ithmin As'aluka Al-l'a tada' Lî Dhamban Illâ Ghafartahû Wa Lâ Hamman Illâ Farrajtahû Wa Lâ Hâjatan Hiya Laka Ridan Illâ Qadaitahâ Lî.

"There is no God but Allâh, the Clement and Generous, Glory be to Allâh the Sustainer of the mighty throne. Praise be to Allâh, the Sustainer of the Universe. I ask You (for words) which will guarantee Your mercy, actions which will make certain Your forgiveness, a supply of every virtue and freedom from every offence. Do not leave a sin of mine which You do not pardon, a care (worry) which You do not remove, or a want (need) that meets Your pleasure which You do not supply for me."

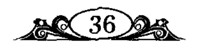
ALLÂH SHALL THEN EASE WHATEVER DIFFICULTIES HE EXPERIENCES

SALÂTUL ISTIKHÂRAH
(Prayer For Seeking Guidance)

S.1 Whenever one intends to do something, one should take guidance from Allâh. To seek such guidance from Allâh is called "*Istikhârah*".

This has been exhorted in a number of traditions. The Prophet ﷺ has said that not to seek guidance from Allâh through "Istikhârah" is nothing but bad luck and wretchedness. So before taking a decision on a proposal for marriage or before setting out on a journey or undertaking any other important assignment, one should seek guidance from Allâh through Salâtul-Istikhârah.

S.2 The manner of Salâtul-Istikhârah as appearing in a tradition reported by Hazrat Jabir (Allâh be pleased with him) is that when one intends to do something one should perform two rak'âts of Nafl prayer and then recite the following du'a:



اَللّٰهُمَّ اِنِّیْٓ اَسْتَخِيْرُكَ بِعِلْمِكَ ؞ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ ؞ وَاَسْئَلُكَ
مِنْ فَضْلِكَ الْعَظِيْمِ ؞ فَاِنَّكَ تَقْدِرُ وَلَآ اَقْدِرُ ؞ وَتَعْلَمُ وَلَآ اَعْلَمُ
وَاَنْتَ عَلَّامُ الْغُيُوْبِ ؞ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ
خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ ؞ فَاقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ
ثُمَّ بَارِكْ لِيْ فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ
وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدِرْ لِيَ
الْخَيْرَ حَيْثُ كَانَ ثُمَّ اَرْضِنِيْ بِهٖ ؞

*Allâhumma Innî Astakhîruka Bi'ilmika *Wa-astaqdiruka bî-qudratika *Wa-as'aluka Min Fadlikal-'azîm *Fa-innaka taqdiru Wala-aqdiru *Wa ta'lamu Wala-'alamu *Wa 'Anta 'Allamul-ghuyûb *Allâhumma In Kunta Ta'lamu 'Anna Hâdhal-amra Khairun Lî Fî Dîni Wa Ma'âshi Wa-'Âqibati 'Amrî *Faqdîrhu Lî Wa Yassirhu Lî Thumma Bârik Lî Fîh. Wa-'in Kunta Ta'lamu 'Anna Hâdhal-'amra Sharrun Lî Fî Dîni Wa Ma'âshi Wa 'Âqibati 'Amrî * Fasrifhu 'Anni Wasrifnî 'Anhu *Waqdir Liyal-khaira Haithu Kâna Thummar-dinî Bihi.*

"O Allâh! I beg You for the good through Your knowledge and ability through Your power; I beg (Your favours) out of Your infinite bounty: for You have power and I have none, You know and I know not, and You are the great knower of the hidden things. O Allâh! If in your knowledge this matter is good for my religion, for my livelihood and for the consequence of my affairs then ordain it (decree it) for me and make it easy for me and bless me therein; But if in Your knowledge this matter is bad for my religion, for my livelihood, and for the consequence of my affairs then turn it away from me and turn me away from it and ordain for me the good wherever it be, and cause me to be pleased with it."

S.3 When one utters the words:

أَنَّ هٰذَا الْأَمْرَ *'Anna Hâdhal 'Amra.*

which means "*this matter*"

one should contemplate the matter about which guidance is sought. After that one should lie down in a state of purity on a neat and clean bed with his face towards the qiblah. Whatever comes firmly in his mind on waking up is his best course of action and should be adopted.

If nothing comes to one's mind on the first day and the anxiety and indecisiveness continues, one should repeat such act the next day and so on for a week. By the Grace of Allâh, he will come to know the good or evil of the matter (in respect of which he seeks guidance).

If one intends to go for Hajj, which is fard, he should not perform the Salât-ul Istikhârah as to whether he should go or not. Instead he should seek guidance through Istikhârah for the day on which he should set out on the journey for Hajj or the mode of transport to be used etc..

SURAH AL'AN'AÂM

It is reported in some Ahâdith that if Surah Al'an'aâm is recited and blown on a sick person then Allah will grant such a sick person cure.

(Ma'ârifoel Qur'ân – Mufti Shafê'a (A.R.)

SUNNATS PERTAINING TO EATING

Firstly, we shall enumerate some of those foods which our Nabi ﷺ ate, whether once in his lifetime or as a habit:

1) Meat: of camel, cow, sheep, goat, chicken, rabbit, buck, halâl birds and fish, whether dried in the sun or cooked with or without gravy.

2) Dates — all types, ripe, dry etc.

3) Barley and wheat bread.

4) Vinegar.

5) Sareed — Roti soaked in gravy with a few pieces of meat.

6) Olive Oil, Ghee, Butter.

7) Cheese

8) Black pepper and other spices.

9) Beetroot, marrrow, musk melon and cucumber.

10) Honey.

11) Grapes and other fruits.

FOODS ABOUT WHICH OUR NABI ﷺ HAS MENTIONED BENEFITS OR PRAISED

Oranges, onions, garlic, the black aromatic seed nigelle-indica (kalunji), mustard seed, fenugreek (methi), dry ginger, olive oil, honey, apple, fat, bor, aloes etc. *(Nashrut-Tib)*

S.1 Nabi ﷺ liked 'hareesah' a broth (like haleem). It is made with a mixture of ground wheat and meat.
(*Mujma-'uz-Zawaaid* – S.K. – Vol. 1 : Pg. 131)

S.2 To eat dates and cream. Nabi ﷺ liked (fresh) cream.
(*Ibn Mâjah* - S.K. – Vol. 1 : Pg . 156)

S.3. Nabi ﷺ enjoyed dates and milk. (S.K. – Vol. 1 : Pg. 156)

S.4. Nabi ﷺ ate dates with cucumber or watermelon or alone. (S.K. – Vol. 1 : Pg. 157)

S.5. Nabi ﷺ has encouraged the consuming of olive oil and also it's oral application. Nabi ﷺ has said that there is blessing in it. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 164)

S.6. Nabi ﷺ has said that whoever applies olive oil then Satan does not approach him for 40 days. (*Mataalib- e-Aaliya* – S.K. – Vol. 1 : Pg.165)

S.7. Olive oil has within it the cure for seventy sicknesses. (*Jumoel Fawâid* – S.K. – Vol. 1 : Pg 165)

S.8. Nabi ﷺ enjoyed figs and said that it is most beneficial for the treatment of piles. (*Ibn Sunni* – S.K. – Vol. 1 : Pg 165-166)

S.9. Nabi ﷺ liked honey and sweet dishes. (sweet meats). (*Bukhâri* – S.K. – Vol. 1: Pg. 131)

S.10. Nabi ﷺ liked milk. It is reported that when milk used to be presented to him for drinking he used to exclaim, "Blessings, Blessings" (Barakah). (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 141)

S.11. Nabi ﷺ has said that milk is the only drink that can satisfy the need for food, i.e. it is a good substitute for solids. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 141)

S.12. Nabi ﷺ praised 'Tharid', he liked it and said that it has blessings. (S.K. – Vol. 1 : Pg. 139 - 140)

SUNNATS OF EATING

S.1. To wash the hands before and after eating. (*Shamâil* – S.K. – Vol. 1 : Pg. 64)

S.2. It was the sunnat of all the prophets to wash their hands before eating. This action removes poverty. (*Mujma'uz Zawâid* – S.K. – Vol 1 : Pg. 63)



Note 1 : Washing of hands before and after meals is a means of greater goodness in one's home. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 63)

Note 2 : It is also a means of one's sustenance increasing. (*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 63)

Note 3 : It is a Sunnah to wash both hands before eating. The Sunnah will not be fulfilled if only one hand is washed.

S.3. To make intention : that I am eating to gain strength for making Allah's ibâdat (worship).

S.4. Our Nabi ﷺ used to induce people to be sparing in their eating and he used to say let one third of the stomach be for food, one third for water, one third be left for the stomach itself (i.e. be empty). Our Nabi ﷺ ate only when he was hungry and stopped eating when he could still eat - i.e. : he never ate to his fill. (S.K. – Vol. 1 : Pg. 200)

S.5. To eat with the right hand – (similarly when taking food from or when giving to someone the right hand should be used). (*Bukhari* – S.K. – Vol. 1 : Pg. 68)

S.6. Not to eat with the left hand as Satan eats and drinks with the left hand. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 68)

Note: Satan also joins and partakes in the food that is eaten with the left hand. (*Ahmad* – S.K. – Vol. 1 : Pg. 68)

S.7. To eat together and not individally. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 101)

Note: To remain absolutely silent whilst eating is Makrooh (Shâmi). However, one should not speak of nauseating things or grief as it may cause others to loose their appetites.

S.8. The greater the number of people eating together shall mean greater blessings and barakat. (*'Umdatoel Qâri* – S.K. – Vol. 1 : Pg. 101)

S.9. When eating together the most pious person should be made to begin. (*Majma 'uz Zawâid* – S.K. – Vol. 1 : Pg. 98-99)

But our Nabi ﷺ was inveriably the last person to start eating.



S.10. To remove shoes before eating.

(*Majma'uz Zawâid* – S.K. – Vol. 1: Pg. 85)

S.11. It is not makrooh (disliked) to eat bareheaded.

(S.K. – Vol. 1: Pg. 255)

S.12. To sit on the floor and eat in one of the following postures :

a) To squat with the buttocks away from the ground.

b) To sit on one leg having the other knee raised.

c) To sit on both legs as in tashahhud posture.

(*'Umdatoel Qârî*)

S.13. Our Nabi ﷺ never leaned against anything whilst eating. (*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 82)

Note: Eating in any one of the following postures is also considered as leaning and hence discouraged.

a) Sitting crossed legged.

b) Sitting with one hand resting on the ground.

c) Sitting leaning to any one side.

d) To lean against a wall, pillow, etc. (S.K. – Vol. 1 : Pg. 82)

S.14 In all conditions we should be satisfied and content with the food we get no matter what the quantity or type is. We should always be happy and regard it as a bounty from Allah. (*Mâlik*)

S.15. One should not criticize any permissible (halâl) food. If one likes it one should eat it otherwise abstain without comment. (*Bukhari* – S.K. – Vol. 1 : Pg. 91)

S.16. Not to disrespect food by wasting, discarding and throwing away. (*Ibn Mâjah* – S.K. – Vol. 1: Pg. 91)

S.17. To recite the following du'â before eating :-

بِسْمِ اللّٰهِ وَعَلٰى بَرَكَةِ اللّٰهِ

Bismillâhi Wa 'Alâ Barakatillâhi.



"In the Name of Allâh and with the blessings of Allâh."

(*Hisn* – S.K. – Vol. 1: Pg. 225)

Note: According to Allâmah Shâmi (A.R.) '*Bismillâh*' should be read slightly audibly. *(Shâmi, Vol.5)*

S.18. Food eaten without having read ***'bismillah'*** is devoid of ***'barakah'*** and blessings. (*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 66)

S.19. It is reported that Nabi ﷺ used to say "YÂ WÂ SI 'UL MUGFIRAH" after eating the first morsel – Which means, "O! The one whose forgiveness is all encompassing." (*Muslim* – S.K. – Vol. 1 : Pg. 227)

S.20. If one can easily eat with three fingers then one should do so and not unnecessarily use the fourth, simply speaking fingers should be used as per need.

(*At-Targhib* – S.K. – Vol. 1: Pg. 73)

S.21. It is prohibited to eat with only one or two fingers.

(*Jum 'oel Wasâil* –S.K. – Vol. 1 : Pg. 74)

S.22. To eat less. This is a hallmark of a Believer.

(*Bukhari* –S.K. – Vol. 1 : Pg. 104)

S.23. To begin and end one's meal with something salty.

(*Matâlib-e-Âliyah* – S.K. – Vol. 1 : Pg. 107)

S.24. To end one's eating with something sweet is also reported as an action of Nabi ﷺ, although it was coincidental.

(*Tirmidhî* – S.K. – Vol. 1 : Pg. 107)

S.25. Nabi ﷺ prohibited the smelling of food as this is the habit of animals. (*Kanzul 'Ummâl* – S.K. – Vol. Pg. 88)

S.26. Once the bread is placed on the 'dastarkhan' i.e. tablecloth to begin eating and not wait for the curry.

(*Hâkim* – S.K. – Vol. 1 : Pg. 95)

S.27. To diet and abstain from certain foods due to medical reasons is not contrary to 'tawakkul' (reliance on Allâh).

(*Jum 'oel Wasâil* – S.K. –Vol. 1 : Pg 149)

S.28. The last meal which Nabi ﷺ had before he departed from this world contained cooked onions also.

(*Abû Dawûd* – S.K. – Vol. 1 : Pg. 150)

Note: Nabi ﷺ never ate raw onions and raw garlic.

S.29. Not to omit the supper as it hastens old age.

(*Tirmidhî* – S.K. – Vol. 1 : Pg. 90)

S.30. Nabi ﷺ ate with relish the food left over in the pot.

(*Mishkât*)

Note: This was the selfless spirit of our beloved Nabi ﷺ that he preferred others for the choice part of the food and he himself ate the lesser part.

S.31. For husband and wife to share utensils and chew off meat from the same bone, in fact from the same spot is sunnah.

(*Muslim* – S.K. – Vol. 1 :Pg. 99)

S.32. Nabi ﷺ enjoyed food that was prepared with spices, especially black pepper.

(*Shamâil-e-Tirmidhî* – S.K. – Vol. 1 : Pg. 136-137)

S.33. To avoid eating food given by any doubtful or unknown person. However, the Holy Prophet ﷺ ate from it after the one presenting the gift had eaten. (*Bazzâr* – S.K. – Vol. 1 : Pg. 103)

S.34. If a big chunk of meat is served then it is permissible to slice with a knife. (*Bukhari-Muslim*)

S.35. Small pieces of meat should not be cut with a knife, but should rather be shred with the teeth, this assists in digestion.

S.36. If one forgets to read Bismillah before eating then if he remembers whilst eating he should recite the following du'â :

بِسْمِ اللّٰهِ أَوَّلَهُ وَآخِرَهُ

Bismillâhi Awwalahû Wa Âkhirahû

"In the name of Allâh at the beginning and end of it."

(*Abû Dawûd* – S.K. – Vol. 1 : Pg. 227-228)

Note: If the name of Allâh is taken before meals then shaitân says to his subordinates, 'There is no food for you here' and according to another narration if the name of Allâh is not taken then shaitân gets the opportunity of joining in the meals.

S.37. If several (two or more) people are eating together then each person should eat that food which is closest to him. It is incorrect to eat that which is in the middle or in front of others. (*Bukhari* – S.K. – Vol. 1 : Pg. 69-70)

S.38. If a variety of dishes are served then it is permissible to stretch one's hands to reach out for that which he wishes to eat i.e. which may not be directly in front of him. (S.K. – Vol. 1 : Pg. 70)

S.39. Nabi ﷺ said that eating in the market place is immodesty. (*Majma 'uz Zawâid* – S.K. – Vol. 1 : P.g. 85)

Note: This prohibition does not apply to eating in any building within the market place, however, the modern trend of "eating out" is not encouraged.

S.40. The most common food of Nabi ﷺ was barely roti (bread). (*Shamâil-e-Tirmidhî* – S.K. – Vol. 1 : Pg. 143)

Note: Barely flour used to be unsifted. The husks used to be blown of.

S.41. Nabi ﷺ ate (roti) bread made from wheat flour. (*Bukhari* – S.K. – Vol. 1 : Pg. 144-145)

S.42. Nabi ﷺ ate roti (bread) that had ghee in it, which could be called the 'paraatha' of today. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 147)

S.43. Steaming food should not be eaten, but one should eat only after it cools. (*Kanzul 'Ummâl* – S.K. Vol. 12 : Pg. 86)

Note: Nabi ﷺ has said that there is no blessing in steaming food. (*Majma 'uz Zawâid* – S.K. – Vol. 1 : Pg. 87)

S.44. Steaming food should be eaten after it cools. (*Mishkât* – S.K. – Vol. 1 : Pg. 87)

S.45. Do not blow onto any food stuff. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 89)

S.46. To have vinegar and honey in the house is sunnat. (*Tirmidhî*)

S.47. Whilst eating if any crumbs or pieces of food fall then these should be picked up and eaten and not left for Shaitân. (*Muslim* – S.K. – Vol. 1 : Pg. 75)

Note: Such an action will save one from :

a) Poverty;

b) Insanity;

c) Major sicknesses and furthermore, Allâh will make one's children more intelligent. (S.K. – Vol. 1 : Pg. 75-76)

Imâm Ghazzâli (A.R) has mentioned in his I<u>h</u>yâ that such an action will become the 'Mahr' (Dowry) for 'hoors' (damsels) of jannah. (*I<u>h</u>yâ* – S.K. – Vol. 1 : Pg. 76)

S.48. After the midday meal to enjoy a nap. This helps in engaging in worship at night. (*Shu'aboel Imân* – S.K. – Vol. 1 : Pg. 102)

S.49. If a servant has cooked our food then he should be requested to eat with us or separately. (*Tirmi<u>dh</u>î* – Ibn Mâjah – S.K. – Vol. 1 : Pg. 93)

S.50. Whilst eating if a visitor comes along he should also be requested to join in the meals. (*Muslim*)

S.51. When eating together then as far as possible we should eat till the end (the last eater) so that we can accompany the slow eater (and if this is not possible then we should rather excuse ourselves when we finish eating). (*Ibn Mâjah-Mawâhib* – S.K. – Vol. 1 : Pg. 96-97)

S.52. If several people are eating dates (or something like dates) together then none should take in two's or more except with the permission of his companions. (*Tirmi<u>dh</u>î* – S.K. – Vol. 1 : Pg. 160-161)

S.53. To remove worms from dates, fruits, etc. before eating. (*Ibn Majâh* – S.K. – Vol. 1 : Pg. 161)

S.54. Nabi ﷺ ate that which was in front of him. However, whilst eating dates, the hand of Nabi ﷺ moved around.



This is because dates are normally of different types.
(*Bazzâr* – S.K. – Vol. 1 : Pg. 160)

S.55. Sometimes Nabi ﷺ ate dates whilst walking.
(*Tabrâni* – S.K. – Vol. 1 : Pg. 161)

The 'Ulama have stated that fruits and dates could be eaten whilst on one's feet.

S.56. The date pits (similarly other edibles like bones of fish or meat) should not be placed in the same container from which one eats. (*Ibn Sâd* – S.K. – Vol. 1 : Pg. 162)

S.57. One should adopt moderation in eating, i.e. not over occupy oneself with luxuries. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 188)

S.58. It is extravagance and wastage to eat whatever one desires. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 189)

S.59. Nabi ﷺ has warned against belching, i.e. overeating. Nabi ﷺ said that the person who fills his belly the most in the world will be the most hungry on the day of resurrection. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 190)

S.60. Nabi ﷺ generally ate simple, inexpensive food.
(*Moestudruk Hâkim* – S.K. – Vol. 1 : Pg. 190)

S.61. Hadrat 'A'isha (R.A) has said that the first innovation after the demise of Nabi ﷺ was eating a full stomach. This results in an increase in carnal desires.
(*At-Targhîb* – S.K. – Vol. 1 : Pg. 191)

S.62. Nabi ﷺ has discouraged over eating, so much so that he discontinued with the services of a worker who used to over-eat. (*Mishkât* – S.K. – Vol. 1 : Pg. 193-194)

S.63. To disclose, especially any new dish, that one presents for eating. It is possible that the diners may be avoiding that particular dish due to some aversion of theirs. Nabi ﷺ avoided eating igwana when he was told what it was. (*Bukhari* – S.K. – Vol. 1 : Pg. 103-104)



S.64. The container (plate, bowl etc.) from which one eats seeks protection from hell for the one who cleans it thoroughly.
(*Mishkât* – S.K. – Vol. 1 : Pg. 76)

S.65. After eating, to wash one's hands in the container from which one ate is disrespectful and should be avoided.
(*Ittihâf* – S.K. – Vol. 1 : Pg. 65)

S.66. The habit of gargling the mouth together with washing of the hands after meals is a source of great blessings.
(*Ibn Mâjah*)

S.67. After eating one should lick the fingers and clean the plate as it is possible that Allâh may have kept blessings and 'Barakat' on that particle left behind on the plate or the finger. (*Muslim – At-Targhîb* – S.K. – Vol. 1 : Pg. 71)

S.68. The middle finger should be licked first followed by the index and lastly the thumb – this is when three fingers are only used; if more than three are used then after licking of the middle, index and thumb the little and ring fingers should be licked. (*Jum 'oel Wasâil* – S.K. – Vol. 1 : Pg. 72)

Note: Our Nabi ﷺ said that the container from which one ate seeks forgiveness for the one who ate from it if it was cleaned thoroughly (i.e: not allowing any food particle to go to waste. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 71)

S.69. The fingers should be licked three times.
(S.K. – Vol. 1 : Pg. 73)

S. 70. After eating to engage in salâh, zikr etc., and not to sleep immediately after eating. (*Mawâhib* – S.K. – Vol. 1 : Pg. 94)

S.71. To pick the teeth and gargle after eating as this is beneficial for the teeth and gums. (*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 94)

S.72. That which is picked from the teeth (by means of a tooth-pick) should not be eaten. (*Mujma 'uz Zawâid* – S.K. – Vol. 1 : Pg. 94)

S.73. Rasullullah ﷺ had a leather 'dastarkhan' tablecloth that was round in shape. (*'Umdatoel Qari* – S.K. – Vol. 1 : Pg. 79)



S.74. The dastarkhan should be spread on the floor (as our Nabi ﷺ never ate at a table. (*Bukhari* – S.K. – Vol. 1 : Pg. 78)

Note 1: Scholars have termed as an innovation (Bidat) eating whilst sitting on a chair at a table.

Note 2: The hadith prohibits from eating at a 'khawn' – Mulla Ali Qari (A.R.) has defined a 'khawn' as that which is supported by legs e.g : a table. (S.K. – Vol. 1 : Pg. 80)

S.75. The dastarkhan (tablecloth) should be lifted in front of the diners; that is the diners should clear up the dastarkhan and fold and lift it up before they themselves stand up. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 95)

S.76. When folding the dastarkhan the following du'â should be read :

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَّلَا مُوَدَّعٍ
وَّلَا مُسْتَغْنًى عَنْهُ رَبَّنَا ؕ

Alhamdulillâhi Hamdan Kathîran Tayyibam Mubarakan Fîhi Ghaira Makfiyyiw Walâ Muwadda'iw Walâ Mustaghnan 'Anku Rabbana.

All praises are due to Allâh alone — such praises which are lot, pure and full of blessings. O! our sustainer we are not lifting this food regarding it to be sufficient or bidding it farewell (forever) or expressing no need for it. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 234)

S.77. After eating to read the du'â :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ ؕ

Alhamdu Lillâhil-ladhî At'amanâ Wa Saqânâ Wa Ja'alanâ Muslimîn.

"All praise is due to Allâh Who gave us food and drink and made us muslims." (*Tirmidhî* – S.K. – Vol. 1 : Pg. 228)

If the following du'â is read, then, if Allâh wills, the reciters minor sins will be forgiven:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ هٰذَا الطَّعَامَ وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ

Alhamdu Lillâhil-ladhî At'amanî Hâdhat-ta'âma Wa Razaqanîhi Min Ghairi Hawlim Minnî Wa La Quwwah.

All praise is due to Allâh who fed me this food and made it sufficient for me without any effort and striving from my side.

(S.K. – Vol. 1 : Pg. 232)

S.78. When dining at someone's house the following du'â should be made for them :

اَللّٰهُمَّ بَارِكْ لَهُمْ فِیْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

Allâhumma Bârik Lahum Fîmâ Razaqtahum Waghfirlahum War-hamhum.

O Allâh bless them in what You have given them to eat and forgive them and be merciful to them.

(*Ibn Sunnî* – S.K. – Vol. 1 : Pg. 236)

PIOUS WIFE

The Holy Prophet ﷺ has stated that the following creatures seek forgiveness for a wife who is obedient to her husband:

(1) Birds in the air;

(2) Fishes in the water;

(3) Angels in the sky;

(4) The wild beasts in the jungles;

(Ma'ârifoel Qur'ân – Mufti Shafê'a (A.R.)



SUNNATS OF DRINKING

S.1. Nabi ﷺ liked most (from drinks) that which was cold and sweet (this most probably refers to plain, sweet water, however, this could also refer to water which has been sweetened with honey, dates etc.)

(*Tirmidhî* – S.K. – Vol. 1 : Pg. 206)

S.2. Nabi ﷺ preferred water that was left over from the previous day to water that was just taken out of the well.

(*Bukhâri* – S.K. – Vol 1 : Pg. 208)

Note: Caution should be exercised in ensuring that the water is properly covered if it is to be consumed the next day.

S.3. Nabi ﷺ said that the water is the leader, i.e. the best of all drinks, both in this world and the hereafter.

(*Kanzul 'Ummal* – S.K. – Vol 1 : Pg. 208)

S.4. Nabi ﷺ used to have water mixed with honey (in the morning) and not eat thereafter but after the lapse of some time when he felt hungry.

(*Madârijoen Nubuwwah* – S.K. – Vol 1 : Pg. 209-210)

S.5. Water and all other halâl liquids should be consumed with the right hand as shaitaan uses the left hand for eating and drinking. (*At-Targhîb* – S.K. –Vol. 1 : Pg 68)

S.6. Nabi ﷺ used to sip (pull) the water by means of his lips and tongue. He would not drop it into his mouth.

(*Mâjma-'uz-Zawâid* – S.K. – Vol. 1 : Pg. 215)

S.7. Nabi ﷺ prohibited breathing into the container one is drinking from. (*Bukhâri* – S.K. – Vol. 1 : Pg. 216)

S.8. When Nabi ﷺ used to put his lips to the container from which he was drinking he used to read BISMILLAH and when he used to separate his mouth from it he recited ALHAMDULILLAH. He used to do that three times.

(*Jum'oel - Wasâil* – S.K. – Vol. 1 : Pg. 217)

S.9. It is also a Sunnah if one says 'BISMILLAH' - (in th name of Allah) and 'ALHAMDULILLAH' - (all praise i due to Allah) once only at the beginning and en respectively. (*Majma'uz-Zawâid* – S.K. – Vol. 1 : Pg. 217

S.10. Our Nabi ﷺ prohibited drinking like camels in one gul but encouraged drinking in two or three sips and he sai begin drinking with BISMILLAH and end wit ALHAMDULILLAH. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 217

S.11. To sit and drink, our Nabi ﷺ has prohibited the drinkin of water whilst standing. (*Muslim* – S.K. – Vol. 1 : Pg. 218

Note: Nabi ﷺ ordered a person to vomit that which he had drank whils standing. (S.K. – Vol. 1 : Pg. 218-219

S.12. To stand and drink zamzam water and the water leftove after making Wudu. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 219

S.13. To soak dates or grapes in water at night and to drink this solution in the morning. However, if due to excessive heat it ferments, it is not permissible to consume it as it shall then be harâm. (*Muslim* – S.K. – Vol. 1 : Pg. 213)

S.14. The person who serves others should himself take last. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 217-218)

S.15. The elderly should be made to begin, thereafter the serving should commence from the right. (S.K. – Vol. 1 : Pg. 217-218)

S.16. To read the following du'â after drinking or eating anything except milk :

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَأَطْعِمْنَا خَيْرًا مِّنْهُ

Allâhumma Bârik Lana Fîhi Wa At'imnâ Khairam-minhu.

O Allah grant us abundance in it and feed us that which is better than it also. (*Tirmidhî* – S.K. – Vol. 1 : Pg 226)

S.17. After drinking milk this du'â should be read:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْ مِنْهُ ؛

Allâhumma Bârik Lanâ Fîhi Wa Zid Minhu

O Allah grant us abundance in it (the milk) and increase it for us.
(*Tirmidhî* – S.K. – Vol. 1 : Pg. 238)

S.18. After drinking water this du'â could be read:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهٖ وَلَمْ يَجْعَلْهُ
مِلْحًا اُجَاجًا بِذُنُوْبِنَا ؛

Alhamdulillâhil-ladhi Saqânâ 'Adhban Furâtam Birahmatihî Wa Lam Yaj'alhu Milhan Ujâjam Bidhunûbina.

All praise is due to Allah Who gave us fresh, sweet water (to drink) through His mercy and He did not make it salty or bitter due to our sins. (S.K. – Vol. 1 : Pg. 238 - 239)

S.19. Our Nabi ﷺ had a wooden cup which had on its exterior a metal - he used to drink liquids from this.
(*Jum'oel Wasâil* – S.K. – Vol. 1 : Pg. 221)

In another narration it is reported that our Nabi ﷺ had a glass cup. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 221)

Note: Our Nabi ﷺ generally drank from a wooden cup. In the narrations mention is made of several wooden cups that he owned.

S.20. Not to drink from a big container e.g. water jug, bottle, etc. but rather from a tumbler or a cup.

S.21. One should not drink from the chipped end of the cup.
(*Bukhâri*)

S.22. One should not breathe into the cup.
(*Bukhâri* - S.K. VOL. 1 : Pg. 216)

S.23. Our Nabi ﷺ has prohibited the usage of gold and silver utensils. (*Muslim* – S.K. – Vol. 1 : Pg. 220)



S.24. Drinking water after meals is not the Sunnah of our Nabi ﷺ especially if the water is very hot or very cold as both are harmful. (*Madârij* – S.K. – Vol. 1 : Pg. 214)

S.25. Nabi ﷺ drank pure milk as well as milk diluted with water. (*Bukhâri* – S.K. – Vol. 1 : Pg. 212)

Note: It is a Sunnah to drink diluted milk but harâm to sell such milk. That is deception as the purchaser is under the impression that the milk is pure.

S.26. To gargle after drinking milk. (*Bukhâri* – S.K. – Vol. 1 : Pg. 215)

S.27. Nabi ﷺ would not return the gift of milk. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 215)

S.28. Nabi ﷺ has said that Allah is pleased with the person who recites, with every sip of water and morsel of food, ALHAMDULLILLAH, which means "All praise is due to Allah." (*Muslim* – S.K. – Vol. 1 : Pg. 227)

S.29. When distributing (anything) in a gathering to begin with the most pious or eldest and then to distribute from the right. (S.K. – Vol. 1 : Pg. 218)

FOR BARAKAH IN ONE'S SUSTENANCE

One should punctually read the following seventy times daily after the Fajr Salâh:

اَللّٰهُ لَطِيْفٌ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ وَهُوَ الْقَوِيُّ الْعَزِيْزُ

Allah is very gracious and kind to his slaves. He gives provisions to whom he wills and He is the All-Strong and All-Mighty. (S. 42 : V. 19)

Hâjî Imdâdullah (A.R.) has said that this is a tried and tested practise. (*Ma'ârifoel Qur'ân – Mufti Shafê'a (A.R.)*)

ZOHR SALAAH

S.1 To make wudu according to the sunnat method and offer 2 rak'âts nafl (optional) salât with complete humility, devotion and sincerity and, Inshâ Allâh, the minor sins of the reciter will be forgiven. *(Abû Dawûd–At-Targhîb)*

The performance of these two rak'âts after wudu is known as *tahiyyatul wudu*. Care should be taken that during makrooh and forbidden times, tahiyyatul wudu is not read. Similarly upon entering the masjid, as an act of thanksgiving, one should read two rak'ât nafl prayer (known as tahiyyatul masjid). This is also mustahab. *(Tirmidhî)*

Note: As mentioned earlier in regard to the *fajr salât*, care should be taken that the following are performed as prescribed by sunnat:-

Wudu for salâh, leaving the house, entering and sitting in the masjid, straightening of *safs* (rows) whilst reading salâh with jam'ât (congregation).

S.2 To recite 4 rak'âts Sunnat-e-Mu'akkadah before and two *rak'âts* Sunnat-e-Muakkadah after the 4 Farz of Zohr. *(Muslim – At-Targhîb)*

Note: One shall earn the reward of Tahajjud for these 4 *Rak'âts* read before the Farz of Zohr. *(At-Targhîb)*

S.3 If one has arrived late, when Jamâ't has risen, to perform salât, he should hasten by walking briskly to join the jamâ't but should not run in so doing. *(Bukhari – Muslim)*

S.4 Those people who are more learned in the laws relating to Salât should stand directly behind the Imâm. *(Tirmidhî)*

S.5 It has been narrated that Nabi ﷺ read salâh on a carpet, chatai (thin mat of straws) and on the sand or earth. *(Tirmidhî)*

One may involve oneself in those actions that are permissible and necessary after Zohr Salât but special care should be taken to read one's 'Asr Salâh. *(Sharhe-Niqâyah)*

There is a special reference in the Qur'ân-e-Karîm to read the *'Asr salâh* with *jamâ't* and when preparing for *'Asr* to ensure that the sunnats mentioned earlier are carried out.

'ASR SALÂH

S.1 To read the 4 *rak'âts* sunnat before the fard of 'Asr. *(Tirmidh*

Note: Our Holy Prophet ﷺ has said that Allâh builds a home in jannah f the one who reads these four rak'ats. In another narration it is stat by our beloved Prophet ﷺ that the fire of hell will not touch t person who reads these four rak'ats before the fard of 'Asr. *(At-Targhi*

S.2 Special care should be taken in the straightening of safs. is important to obey the Imâm, or anybody who reques one (in the process of straightening the safs) to com forward or move back – in order to achieve a unifor straight saf.

As life is uncertain, one should imagine that each salâ one reads is the last salâh of one's life. *(At-Targhîb*

S.3 As with *Fajr salât,* after reading *Asr salât* one shoul engage oneself in the remembrance of Allâh (dhikr) for little while. Everyday, at these times, the duties of th appointed angels are changed. We should at least read 3 times Subhânallâh, 33 times Alhamdulillâh and 34 time Allâhu Akbar and thereafter, make du'â. *(Muslim*

S.4 To remain in the masjid and engage oneself (after 'As salâh) until Maghrib, in the remembrance of Allâh (*dhikr e-ilâhi*). The reward of such practise is that the performe shall merit the reward of freeing four slaves of th progeny of Hazrat Isma'il (A.S.) *(At-Targhîb*

Note: One should remember that the making of dhikr and spending time i solitude is better than engaging bad company and friends.

S.5 As the sun begins to set we should not allow children to go outside of our homes and if they are outside then we should ensure that they are called in because it is at this time that groups of shayâtîn move around.

It is at this time that the Maghrib salât shall be read. Ensure that the sunnats before the reading of Maghrib salât are fulfilled. These sunnats are not again repeated. Please refer to them and remember to fulfil them at all five salâts.

MAGHRIB SALÂH

S.1 After the maghrib adhân and before the fard of maghrib no sunnat salâh should be read. It is advisable, however, to read the following du'â:

اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ دُعَاتِكَ فَاغْفِرْلِيْ

Allâhumma Hâdhâ Iqbâlu Lailika Wa Idbâru Nahârika Wa As-wâtu Du'atika Faghfirlî.

"O Allâh! This is the hour of the advent of Your night and the retreat of Your Day and the cry of Your petitioners. So grant me forgiveness." *(Mishkât)*

S.2 The reading of 2 *rak'âts* after the Maghrib fard is sunnat. *(Tirmidhî)*

S.3 To read 6 *rak'âts* nafl after the 2 rak'âts sunnat, one gets the reward of worshipping Allâh for 12 years. These 6 *rak'âts* are known as Salâtul Awwâbîn.

S.4 At the completion of Maghrib salât all du'âs and wazâif should be read as mentioned earlier for after the completion of fajr salât, except for a change in du'a (K) – in which مَا اَصْبَحَ will be read in place of مَا اَمْسٰى.

Note: If one eats after maghrib then one should bear in mind the aforementioned sunnats of eating. We should also teach children the sunnats of our beloved Nabi ﷺ so that our homes begin getting the noor (light) of sunnats.

When darkness gathers, the children can be sent outside for the (compassionate) prohibition of venturing outdoors is now over.



Sunnats Regarding Entering The House

S.1 To make any dhikr of Allâh whilst entering the house.
(Mu

Note: If Allâh is not remembered when entering the home then sh announces to his subordinates, 'come, we have found accommod for the night'. (

S.2 It is mentioned in the hadith that the following should be read whilst one enters the house. (Abû Dâ

مَّ اِنِّیْ اَسْئَلُكَ خَیْرَ الْمَوْلَجِ وَخَیْرَ الْمَخْرَجِ بِسْمِ اللهِ وَلَجْنَا
وَبِسْمِ اللهِ خَرَجْنَا وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا

Allâhumma Innî As'aluka Khairal-maulaji Wa Khairal Makhraji Bismillâhi Wa Lajna Wa Bismillâhi Kharajna 'Alallâhi Rabbana Tawakkalnâ.

"O Allâh! I ask You the blessing of entering the home and blessing of leaving. In the name of Allâh, we leave and enter house and upon Allâh, Our sustainer, we rely and depend."

S.3 To greet those present in the house, with the custom Islâmic greeting, whether it be one's wife, children, etc
(Abû Dâw

S.4 To announce one's arrival at home by knocking at door or coughing, etc. (Nis

The reason for such announcement is to inform member of the household sitting in a way that could ca embarrassment to them if one were to suddenly enter.

Note: The sunnats of eating must be borne in mind at the time of supper.

S.5 One should not sleep before reading 'ishâ salâh. (Mishk

This may cause one to miss the performance of 'Isha prayer w jamâ't. This is an appropriate time to teach the children t teachings of Islâm.

ISHA SALÂH

8.1 To read 4 *rak'âts* sunnat before the far<u>d</u> of 'Ishâ. *(Mishkât)*

8.2 To read 2 rak'âts sunnat after the far<u>d</u> of 'Ishâ. *(Mishkât)*

8.3 After these 2 sunnats of 'Isha, instead of 2 nafl, read 4 *rak'âts* of nafl – with the performance of these 4 *rak'âts* one shall gain sawâb (reward) equal to the ibâdat (worship) of the night of *qadr*. *(At-Targhîb)*

8.4 In the 2 rak'âts nafl after the Witr salâh to recite (after sûrah fâti<u>h</u>a) in the first rak'ât:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِذَا زُلۡزِلَتِ الۡاَرۡضُ زِلۡزَالَهَا ۙ ﴿۱﴾ وَاَخۡرَجَتِ الۡاَرۡضُ اَثۡقَالَهَا ۙ ﴿۲﴾
وَقَالَ الۡاِنۡسَانُ مَا لَهَا ۚ ﴿۳﴾ يَوۡمَئِذٍ تُحَدِّثُ اَخۡبَارَهَا ۙ ﴿۴﴾ بِاَنَّ رَبَّكَ
اَوۡحٰى لَهَا ؕ ﴿۵﴾ يَوۡمَئِذٍ يَّصۡدُرُ النَّاسُ اَشۡتَاتًا ۙ لِّيُرَوۡا اَعۡمَالَهُمۡ ؕ ﴿۶﴾ فَمَنۡ يَّعۡمَلۡ
مِثۡقَالَ ذَرَّةٍ خَيۡرًا يَّرَهٗ ؕ ﴿۷﴾ وَمَنۡ يَّعۡمَلۡ مِثۡقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ﴿۸﴾

Bismillâhir-Ra<u>h</u>mânir-Ra<u>h</u>îm

I<u>dh</u>â Zulzilatil Ar<u>d</u>u Zilzâlaha * Wa Akhrajatil-ar<u>d</u>u A<u>th</u>qâlaha * Wa Qâlal-insânu Mâlaha * Yawma'i<u>dh</u>in Tu<u>h</u>addi<u>th</u>u Akhbâraha* Bi-'anna Rabbaka 'Aw<u>hâ</u>laha * Yawma'i<u>dh</u>iy-yasdurunnâsu Ashtâtal Liyuraw 'A'mâlahum * Famay-ya'mal Mi<u>th</u>qâla <u>D</u>harratin Khai-ray-yarah * Wa May-ya'mal Mi<u>th</u>qâla <u>Dh</u>arratin Sharray-yarah*.

And the following sûrah in the second rak'ât:—

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

قُلۡ يٰۤاَيُّهَا الۡكٰفِرُوۡنَ ۙ ﴿۱﴾ لَاۤ اَعۡبُدُ مَا تَعۡبُدُوۡنَ ۙ ﴿۲﴾ وَلَاۤ اَنۡتُمۡ عٰبِدُوۡنَ
مَاۤ اَعۡبُدُ ۚ ﴿۳﴾ وَلَاۤ اَنَا عَابِدٌ مَّا عَبَدۡتُّمۡ ۙ ﴿۴﴾ وَلَاۤ اَنۡتُمۡ عٰبِدُوۡنَ مَاۤ اَعۡبُدُ ؕ ﴿۵﴾
لَكُمۡ دِيۡنُكُمۡ وَلِىَ دِيۡنِ ﴿۶﴾

Bismillâhir-Rah̲mânir-Rah̲îm

Qul-Yâ-ayyuhal Kâfirûn * Lâ-a'abudu Mâta'budûn * Wa Lâ Antum 'Âbidûna Mâ-'a'abud * Walâ Ana 'Âbidum Mû-'abat-tum * Wa Lâ Antum 'Âbidûna Mâ-'a'abud * Lakum Dînukum Waliya Dîn*

The recital of these 2 *rak'âts* will now stand in the place of Tahajjud salât (i.e. as regards the reward). *(At-Targhîb)*

S.5 It is makrûh to speak of worldly affairs (unnecessarily) after 'Isha. *(Mishkât)*

S.6 There are glad tidings for that person who, even though it is a moonless (dark) night and there are no other provisions for light, he still goes to read salâh with jamâ't in the masjid. *(Ibn Mâjah)*

S.7 In the first rak'ât of witr after sûrah fâtiha, to recite:



(Para 30 Sûrah No.: 87)

And in the second rak'at:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝

(Para 30, Sûrah No.: 109)

And in the third rak'at:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝

(Para 30, Sûrah No.: 112)

(Sometimes, these sûrahs should be changed so that it is not assumed to be fard̲). *(Abû Dâwûd)*

S.8 To read:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Subh̲ânal-malikil-quddûs

Three times audibly (not so loudly as to disturb others reading salâh) after the Witr prayer and while reading the third time to lengthen the last word. *(Mishkât)*

S.9 There are glad tidings of Jannat for that person who performs 'Isha salât with jamâ't and the first takbeer (takbîre ûlâ). *(At-Targhîb)*

S.10 To perform every fard salâh with jamâ't and also with takbîre ûlâ (i.e., not to reach late). *(At-Targhîb)*

Note: According to the Hanafies salâh with jamâ't (congregation) is Wajib (Obligatory).

THE HARMS OF T.V.

It is not permissible to watch sports on the T.V. for the following reasons:

(1) It is a sin to intentionally view the pictures of sportsmen and women.

(2) Often one is shown scenes of the spectators and hence one sees the pictures of strangers of the opposite sex. This is also Haraam.

(3) It is a sin to purchase a T.V. and to keep it in one's house even if one does not view it. It is Makruh (Tahrimi) to buy and keep in one's home such goods that make one neglectful.

(4) The omitting of Salâh with congregation – which – it is seen happens very often.

(5) Valuable time is wasted.

(6) One engages in useless and futile activity – whereas our Beloved Nabi ﷺ has said that the beauty of a man's Islam is his shunning and giving up vain things.

(7) One becomes negligent as regards many of his important religious and worldly activities.

(8) One becomes comfortable with the T.V. and this leads to numerous other vices as the programmes aired often have a lewd slant.

(9) Blessings from one's livelihood is removed which is the natural outcome of sin.

(10) The one keen on viewing sports on T.V. is deprived of engaging in acts of righteousness.

Let us throw the T.V. out of our houses.

SUNNATS OF THE NIGHT

S.1. To sleep in a state of purity. i.e. with wudu and Ghusl (if necessary). If one has made wudu prior to the sleep then it would not be necessary to repeat the wudu. If one is not able to make wudu then tayammum will suffice.

(*Bukhâri* – S.K. – Vol. 1 : Pg. 335)

Note: The following have been narrated as the rewards for sleeping with wudu:-

a) Such a person shall be granted the reward of a martyr if he were to die that night;

b) An angel joins him in bed and whenever he turns in bed this angel seeks forgiveness for him;

c) Such a person is like a person who sleeps after having kept fast (roza) for the day;

d) If such a person sleeps whilst making 'dhikr' (remembering Allah) then he will receive the reward of having spent the entire night in worship (ebaadah) and his bedding becomes a musjid;

e) According to a narration of Baihaqî, the soul of a person sleeping with wudu prostrates (makes sajdah) at the throne (arsh) of Allah;

f) Satan does not trouble such a person. (S.K. – Vol. 1 : Pg. 336-337)

S.2. To recite "Bismillah" while closing the doors and latching the lock. (*Bukhâri* - S.K. – Vol. 1 : Pg. 340)

S.3. Containers with foodstuff (even water) should be covered with the recitation of "Bismillah". A stick could also be used to cover but "Bismillah" should be read. *(Ibid)*

S.4. To put out any burning fire. *(Ibid)*

S.5. To switch off (or put out) anything which may catch alight (if left on). *(Ibid)*

S.6. To discuss with members of the household matters relating to Islam, for example by telling stories (of Sahâbah, etc) or simply to talk about matters that please them (but within the confines of shariat).

(*Shamâil-e-Tirmidhî* – S.K. – Vol. 1 : Pg. 358)



S.7. When children reach the age of nine or ten years, the bedding of the females should be separated from that of the males. *(Mishkât)*

S.8. To have available "Surma Dâni" (i.e. a container with surma) and to apply the same thrice on the right eye and thrice to the left. (*Shamâil* – S.K. – Vol. 1 : Pg. 341)

S.9. To lay or spread the bed one's self. *(Muslim)*

S.10. To dust the bed before sleeping. (*Abû Dâwûd* - S.K. – VOL. 1 : Pg. 342)

S.11. To make miswaak even though one has already made miswaak for esha Salâh. (*Kanzul Ummâl* – S.K. – Vol. 1 : Pg. 338)

S.12. Before sleeping to recite once the complete Bismillah and Surah Ikhlâs (surah no: 112) and thereafter Bismillah and Surah Falaq (surah no: 113) and, once again, Bismillah and Surah an-Nâs (surah no: 114) and thereafter blow on the palms which should be rubbed on one's entire body-beginning from the head and ending at the toes. First the front of the body and then the back. This reading, blowing and rubbing should each be done three times. (*Bukhâri* – S.K. – Vol. 1 : Pg. 380)

S.13. To use pillows (to rest one's head on). Our Nabi's ﷺ pillow was made of leather and filled with palm leaves (date leaves). (*Ahmad* – S.K. – Vol. 1 : Pg. 451)

Note: Our Nabi ﷺ also used a pillow to lean when sitting. (S.K. – Vol. 1 : Pg. 449)

S.14. To use leather and hide as bedding for sleeping.

S.15. To use a straw mat for sleeping.

S.16. To sleep on bedding.

S.17. To sleep on a mat or carpet made of cloth.

S.18. To sleep on the floor without any bedding.

S.19. To sleep on a bed. (*Zâdul Ma'âd* – S.K. – Vol. 1 : Pg. 370-371)

Note 1: Sleeping on any of the above with the intention of sunnat shall merit sawaab (reward). However, our Nabi ﷺ generally slept on a bed which was made of the date trunk. (S.K. – Vol. 1 : Pg. 364)

Note 2: Furthermore, our Nabi ﷺ did not like soft bedding. (S.K. – Vol. 1 : Pg. 374-375)

S.20. Our Nabi ﷺ prohibited lying downwards on the stomach. (*Ahmad* – S.K. – Vol. 1 : Pg. 346)

S.21. Our Nabi ﷺ also prohibited lying flat on the back with one leg on the other. (S.K. – Vol. 1 : Pg. 345)

Note: If there is no fear of exposing the private parts then it is permissible to lie down in this manner.

S.22. To sleep on the right side (facing towards the qibla). (*Bukhâri* – S.K. – Vol. 1 : Pg. 343)

S.23. To sleep with right hand under the right cheek (and with the knees bent). (*Bukhâri* – S.K. – Vol. 1 : Pg. 343)

S.24. To recite the following du'â when one lies down:

بِاسْمِكَ وَضَعْتُ جَنْبِيْ وَبِكَ اَرْفَعُهُ اِنْ اَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا
وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ ٭

Bismika Wa-da'tu Jambi Wa Bika Arfa'uhû In Amsakta Nafsî Farhamhâ Wa-in Arsaltahâ Fahfazhâ Bimâ Tahfazu Bihî 'Ebâdakas-Sâlihîn.

In Your name I have laid my side and with Your help I shall rise. If You withhold my life then forgive it and if You send it back then protect it as You would protect Your pious servants.
(*Bukhâri* – S.K. – Vol. 1 : Pg. 396)

And also this du'â:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى ٭

Allâhumma Bismika Amûtu Wa Ahyâ.

O! Allah in Your name I die and come to life.

(*Bukhâri* – S.K. – Vol. 1 : Pg. 397)

S.25. To recite the following Istigfaar thrice:

أَسْتَغْفِرُ اللّٰهَ الَّذِىْ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ

Astagh-firullâhal-ladhî Lâ Ilâha Illa Huwal-hayyul Qayyûmu Wa 'Atûbu Ilaih.

I seek forgiveness from Allah besides Whom there is none worthy of worship, the Living, the Sustainer (of life) and to Him I repent.

(*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 387-388)

Note: Nabi ﷺ has said that by reading the above 'Istighfâr' three times then Allah will forgive the reciters sins even if they are equal to:-

a) The foam in the oceans;
b) Leaves on (all the) trees (of the world);
c) Equivalent to the number of days in the world.

(*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 387-388)

S.26. To recite any Surah from the Qur'ân that one remembers. Allah (due to the blessing of this recitation) will appoint an angel who will protect the reciter till he awakens. Especially Surah Mulk (Surah no: 67); *(Tirmidhî)*. Alif Laam Meem Sajdah (Surah no: 32) *(Tirmidhî)*. And Surah Yaseen (Surah no: 36).

S.27. Reciting of Surah Wâqi'ah (Surah no: 56) before sleeping safeguards one from hunger and poverty. *(At-Targhîb)*

S.28. If one recites Surahs Fâtihah and Ikhlâs, after lying down on the bed, then Allah will protect the reciter from all calamities except death. (S.K. –Vol. 1 : Pg. 383)

S.29. To recite 33 times Soebhanallah, 33 times Alhumdulillah, and 34 times Allahu Akbar before sleeping.

(*Abû Dâwûd* – S.K. – Vol. 1: Pg. 388)

S.30. To recite durûd upon our Nabi ﷺ before sleeping.

(S.K. – Vol. 1 : Pg. 389)

S.31. To keep the musalla (prayer mat) for tahajjud prayer besides the head before sleeping. *(Nisâ'i)*

S.32. To comb the hair before sleeping. (S.K. – Vol. 1: Pg. 341)

S.33. Postures of sleeping:

a) To sleep on the right side facing towards the qibla. This is the Sunnah of Nabi ﷺ and the method of the ulama. This is the best manner of sleeping.

b) To sleep on ones back. This is the method of the prophets. They used to lie in this fashion and ponder about the creation of Allah. This method of sleeping is permissible as long as there is no fear of exposing ones satr, i.e. those parts of the body that are compulsory to be covered all the time.

c) To lie on the left side. It assist's in digestion. This is the manner in which the kings and the rich used to sleep. This method of sleeping is allowed but not preferable.

d) To sleep on one's stomach. This is the satan's method of sleeping and that of the dweller of hell. This method of sleeping is prohibited. (S.K. – Vol. 1 : Pg. 346)

S.34. One should not sleep in any such place that could become a means of inconvenience to others.

e.g. a. on any road or pathway;
b. in front of doorways;
c. in the midst of a gathering, etc. (S.K. – Vol. 1: Pg. 347)

S.35. Hazrat 'Aa'isha (R.A.) narrates that if Nabi ﷺ was in need of ghusl (Bath) then he used to do the following before sleeping :

a. Wash his private parts;
b. Make Wudu if water was available; and
c. If water was not available he used to make tayyamum. (*Baihaqi* – S.K. – Vol. 1 : Pg. 347)

S.36. Nabi ﷺ prohibited sleeping all alone in any house, flat, etc. (*Ahmad* – S.K. – Vol. 1 : Pg. 349)

Note: Some benefits of this advise are:

a. Due to loneliness one would not feel afraid.

b. In the event of any freak accident or occurrence, help would be at hand.

c. Loneliness affects sound sleep.

S.37. Nabi ﷺ prohibited sleeping on such a roof top that does not have a safety wall. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 349)

S.38. Nabi ﷺ has advised not to sleep with dirty hands. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 350)

S.39. Nabi ﷺ has also advised that the hands should be washed after relieving oneself and before going to bed. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 348)

S.40. It is not advisable to sleep immediately after eating as this is a means of one's heart hardening. Rather one should engage in some form of worship like salâh or zikr before sleeping. (*Tabrâni* – S.K. – Vol. 1 : Pg. 351)

S.41. One should not sleep after 'Asar. The one who sleeps after 'Asar has only oneself to blame if one suffers from a mental imbalance. (S.K. – Vol. 1 : Pg. 351)

S.42. One should not sleep before sunrise. This invites poverty. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 352)

S.43. Nabi ﷺ said that satan urinates in the ear of that person who does not read Fajr and sleeps until sunrise. (*Bukhâri* – S.K. – Vol. 1 : Pg. 353)

S.44. Nabi ﷺ disliked the sleeping after Maghrib, before 'Esha. (*Bukhâri* – S.K. – Vol. 1 : Pg. 354)

Note: It will not be disliked if due to extreme tiredness one sleeps after having made some arrangements to ensure that one will not omit the esha salâh.



S.45. Hazrat Aa'isha (R.A.) has reported that Nabi ﷺ wo not read salaah in those clothing which he wore whi sleeping with his family. (*Tahâwe* – S.K. – Vol. 1 : Pg. 3

S.46. It is Sunnah to sleep immediately after esha. (*Ahmad* – S.K. – Vol. 1 : Pg. 3

S.47. Hazrat Aa'isha (R.A.) narrates that Nabi ﷺ used to sle early at night and wake very early to engage in worshi (*Bukhâri* – S.K. – Vol. 1 : Pg. 35

Note: It is permissible to engage in teaching and learning etc. after es salâh. (S.K. – Vol. 1 : Pg. 35

S.48. Hazrat Aa'isha (R.A.) used to prepare three containers wi lids each night for Nabi ﷺ. These containers were for :

a. Wudu water;

b. Miswâk;

c. Water for drinking. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 360

S.49. Hazrat Aa'isha (R.A.) has reported that Nabi ﷺ used to awaken at night for worship (ibâdat) when the cocks began to crow. The ulama have explained that the waking up time would thus translate into any of the following:

a. Slightly before the passing of half of the night;

b. At the passing of half of the night;

c. A little while after the passing of half of the night. (*Bukhâri* – S.K. – Vol. 1 : Pg. 361)

S.50. It is narrated that the night of our Nabi ﷺ was divided into the following parts :

a. Half the night sleeping;

b. One third of the night in worship;

c. The remaining one sixth of the night before subho sadiq (early dawn) in resting. (*Bukhâri* – S.K. – Vol. 1 : Pg. 361)



Note: This was the general practice. Sometimes Nabi ﷺ began making ibaadat (worship) immediately after the 'esha salaah and rested thereafter.

S.51. Nabi ﷺ began sleeping outdoors in summer from Friday night and he commenced sleeping indoors in winter also on a Friday night. (S.K. – Vol. 1 : Pg. 365)

S.52. The sleeping in the musjid of Nabi ﷺ and the Sahâbas (R.A.) (besides Ia'tikâf) is recorded in the books of ahâdith. (*Bukhâri* – S.K. – Vol. 1 : Pg. 365)

S.53. If one enters any place where any person is sleeping then one should greet in such a tone that the one sleeping does not wake up and the one awake may hear. (S.K. – Vol. 1 : Pg. 368)

S.54. It is Sunnah to have a nap (siesta) during the day. This helps in the worship at night, as one will be fresh. (S.K. – Vol. 1 : Pg. 368-369)

S.55. The siesta time on Fridays is after the jumuah salaah. The sequence on Fridays is as follows :

a. Jumuah salaah;
b. Lunch;
c. Siesta (Qailulah) (S.K. – Vol. 1 : Pg. 368)

S.56. Nabi ﷺ has said that we should take the afternoon nap as Satan does not do so. (*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 369)

Note: Siesta (Qailulah) refers to the resting after lunch, whether one falls of to sleep or not.

S.57. To sleep with the intention of getting up for tahajjud. (*Nisâ'i*)

S.58. To read tahajjud Salaat before subho sadiq (early dawn). (*Mishkaat*)

S.59. Our Nabi ﷺ read so long rakâts in his optional (Nafl) salâh that his blessed feet became swollen. (S.K. – Vol. 4 : Pg. 429)

Note: Whilst reciting Qur'aan in salâh, he used to cry excessively (a lot) d
to which a sizzling sound used to emanate (come out) from his ch
as if a pot is boiling. This was his fear of Allah.

Note: For tahajjud, to read at least 2 rakaats and a maximum of 12 raka
This is sunnat. However, there is no limit for nafl. As many rak'âts
desired could be read. One may also make zikr, tilawat and it is a
permissible to sleep, provided only that one ensures that the fajr sa
is not missed.

S.60. Hazrat Zaid ibn Thabit (R.A.) complained to Nabi ﷺ about his sleepless nights. Nabi ﷺ advised him to re the following du'aa :

لهم غارت النجوم وهدأت العيون وأنت حي قيوم لا
خذك سنة ولا نوم يا حي يا قيوم أهدئ ليلي وأنم عيني

Allâhumma Ghâratin-nujûmu Wa Hada-atil 'Uyûnu Wa An
Hayyun Qayyûm. Lâ-takhuzuka Sinatuw Walâ nawm Yâ
Hayyu Yâ Qayyûmu Ahdi' Lailî Wa Anim 'Ainî.

O! Allah, the stars have sunk in and the eyes have become tranqu and quiet and You are Alive and Everlasting neither does sle overcome You. O! the Live and Everlasting One, make my nig tranquil and give my eyes sleep. (*Ibn Sunni* – S.K. – Vol. 1 : Pg. 41

SUNNATS PERTAINING TO DREAMS

.1. One should recite ‘alhamdulillah’ upon seeing a pleasant dream. (*Bukhâri* – S.K. – Vol. 1 : Pg. 428)

.2. One should mention a pleasant dream to others. *(Ibid)*

.3. Nabi ﷺ has said that if any person sees an unpleasant dream then one should spit on his left side three times and thereafter read the following du‘â:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَمَلِ الشَّيْطَانِ وَسَيِّاٰتِ الْاَحْلَامِ

Allâhumma Innî A‘ûdhbika Min ‘Amalish-shaitâni Wa Sayyi’âtil Ahlâmi.

O Allah! I seek Your protection from the action of Satan and from bad dreams” (*Ibn Sunni* – S.K. – Vol. 1 : Pg. 420)

.4. Nabi ﷺ used to enquire from the Sahâbah (R.A.) after the fajr salâh if any of them saw any dreams. (*Bukhâri* – S.K. – Vol. 1 : Pg. 423)

.5. Nabi ﷺ after enquiring (after the fajr salâh) if any companion had seen a dream used to say, “Prophethood will not remain after me but for truthful dreams.” (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 425)

.6. Nabi ﷺ used to give the interpretation of dreams after the fajr salâh. (*Bukhâri* – S.K. – Vol. 1 : Pg. 425)

.7. Nabi ﷺ has said that the dream will unfold according to the first interpretation. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 426)

Note: It is, therefore, advised that dreams not be disclosed to all and sundry. Nabi ﷺ has said that the occurrence in real life will be in accordance to the interpretation of the dream. (S.K. – Vol. 1 : Pg. 426)

.8. When listening or giving an interpretation to a dream one should read the following:



يُرٌ تَلقَاهُ شَرٌّ تَوَقَّاهُ وَخَيْرٌ لَّنَا وَشَرٌّ لِأَعْدَآئِنَا وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِيْنَ ؛

Khairun Talqâhu Sharrun Tawaqqâhu Wa Khairul-Lanâ W
Sharrul-Li'a'dâ'inâ Walhamdu Lillâhi Rabbil-'Âlamîn.

"May good reach you. May you be protected from evil, good f us and evil for our enemies. All praise is for Allah the Sustainer the worlds." (S.K. – Vol. 1 : Pg. 42

S.9. Nabi ﷺ has said that a believer's dream is a forty six portion of Prophethood. (S.K. – Vol. 1 : Pg. 42

Note: For six months prior to our Prophet ﷺ receiving revelation, he w blessed with truthful dreams. Those six months in relation to t entire period of twenty three years in which Nabi ﷺ receiv revelation, equals to a forty sixth part. (*Bukhâri* – S.K. – Vol. 1 : Pg. 42

S.10. Nabi ﷺ said that if any person sees a pleasant dream should say Alhamdullillah which means, "All praise due to Allah", and mention it to others.

(*Bukhâri* – S.K. – Vol. 1 : Pg. 42

S.11. Nabi ﷺ said dreams are of one of the following types:

a) Ones thoughts for which there is no interpretation.

b) From Satan :

i) Seek refuge in Allah;

ii) Spit (blowing action without actual emission o saliva) three times on the left side;

iii) Change the side of sleeping;

iv) Do not mention such a dream or nightmare t anyone. (S.K. – Vol. 1 : Pg. 430

Allah willing no harm will come to such a person.

c) Glad tidings from Allah, mention such a dream to pious, knowledgeable, well wisher to interpret in positive manner. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 429)

S.12. Nabi ﷺ has said that nightmares are from Satan and they should not be mentioned to anyone and good dreams are from Allah and they should be mentioned only to one's friends. *(Bukhâri* – S.K. – Vol. 1 : Pg. 430)

S.13. Nabi ﷺ has said that the dream seen before true dawn is mostly true. *(Tirmidhî* – S.K. – Vol. 1 : Pg. 433)

S.14. Nabi ﷺ has said that the dream of a truthful person will also be true. *(Ibn Mâjah* – S.K. Vol. 1 : Pg. 434)

S.15. Nabi ﷺ has said that whosoever sees him i.e. Nabi ﷺ in a dream has really seen him as, Satan cannot adopt the form of our Nabi ﷺ and such a person will not enter hell. (S.K. – Vol. 1 : Pg. 442)

S.16. It should be noted that the laws of Shari'ah, after the demise of Nabi ﷺ, are not established by means of dreams.

FORGIVENESS

Hazrat Salmân Farsî (R.A.) narrates that he once went to visit the Holy Prophet ﷺ. The Holy Prophet ﷺ presented Hazrat Salmân Farsî (R.A.) with a pillow and said that whoever offers his guest a pillow, Allah will most definitely forgive his sins.

(Hayâtus Sahâbah)

SUNNATS OF DRESSING

Our Nabi's ﷺ 'wardrobe' consisted only of a minimum number of garments that he needed and actually wore. These were frequently patched and had to be repeatedly washed as his wardrobe was very spare.

S.1. Nabi ﷺ liked wearing kurta (long shirt) the most. Nabi's ﷺ sleeves reached up to his wrists and the collar or neckline of his kurta was towards the middle of his chest. Once when the buttons of Nabi's ﷺ kurta was open a companion (R.A), for the sake of acquiring blessing, inserted his hand in Nabi's ﷺ kurta and touched the seal of Prophethood. (S.K. – Vol. 1 : Pg. 260)

S.2. Nabi's ﷺ kurta used to be above his ankles, reaching up to his mid-calf. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 259)

S.3. The sleeves of the kurta of our Nabi's ﷺ used to reach up to his wrists. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 259)

S.4. Rasulullah ﷺ encouraged the usage of buttons even if it were thorns. (S.K. – Vol. 1 : Pg. 261)

S.5. Nabi ﷺ liked performing salaah whilst wearing a leather waist coat that had short sleeves. (*Ibn Asâkir* – S.K. – Vol. 1 : Pg. 264)

S.6. Nabi ﷺ bought trousers but did not have the opportunity to wear them. (*Tabrâni* – S.K. – Vol. 1 : Pg. 284-285)

S.7. Rasulullah ﷺ encouraged the ladies to wear pants especially when they venture outdoors. (S.K. – Vol. 1 : Pg. 287)

S.8. Our Nabi's ﷺ clothes consisted of sheet, lungi (loin-cloth), kurta (long shirt) and amamah (turban). He also had a cloth (towel) with which he dried his face etc. after wudu. He liked striped sheets. He used to wear a topi (hat) below the amamah and sometimes he used to wear only the topi. Sometimes it (amamah) had a tail and and at other times it



did not have a tail. The tail of the amamah (turban) used to fall between the shoulders at his back.

Rasulullah ﷺ wore a quba (long coat) also. Nabi's ﷺ lower garment used to end between the knee and the ankle. Rasulullah's ﷺ sheet was red striped. He also wore green and black woollen sheets (shawl) with or without embroidery. In some narrations it is stated that Nabi's ﷺ personal life never changed even when he became the master of the whole of Arabia and Syria. His personal life continued to be austere.

He used to say, "I am only a servant and dress myself like one." The most important sunnat in our Nabi's ﷺ dressing was convenience and informality and he did not care for any particular kind or quality of clothing. He mostly wore cotton clothing but at times he also wore expensive clothing. He had an expensive outfit which he wore for Jumuah and the two 'Eids and whilst meeting outside delegations.

S.9. Our Nabi ﷺ has said that simplicity in clothing is a sign of Imaan. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 307)

S.10. Nabi ﷺ disapproved and disliked the wearing of dirty clothes. (S.K. – Vol. 1 : Pg. 312)

S.11. Nabi ﷺ prohibited the use of clothes that have pictures of animate objects. (*Bukhâri* – S.K. – Vol. 1 : Pg. 314)

S.12. Nabi ﷺ prohibited the adopting of styles of the non-muslims even in clothing. (*Muslim* – S.K. – Vol. 1 : Pg. 317-318)

S.13. The donning of the shawl and covering the head with a cloth is a Sunnah of the prophets. (S.K. – Vol. 1 : Pg. 273)

S.14. Nabi ﷺ used to wear topi (hat) which was generally white in colour, and when not on a journey, it used to be flat. (S.K. – Vol. 1 : Pg. 274-275)

S.15. Whilst on a journey the topi of Nabi ﷺ used to be bigger i.e. higher. (S.K. – Vol. 1 : Pg. 276)

Note 1: Rasulullah ﷺ used his topi as a 'soetra' when performing salâh. 'Soetra' is any item placed in front of the one performing salâh as an indicator to others not to walk across the one engaged in salâh and thereby cause distraction in the concentration of the worshipper.

Note 2: Our Nabi ﷺ wore the topi without the turban also. (S.K. – Vol. 1 : Pg. 275)

S.16. Our Nabi ﷺ encouraged the wearing of a turban saying it is a special symbol and mark of the angels.
(*Mishkât* – S.K. – Vol. 1 : Pg. 288-289)

S.17. Generally Nabi ﷺ used to wear a white coloured turban at home and a black one when on a journey.
(S.K. – Vol. 1 : Pg. 290)

Note: It is mentioned in a narration that Allah and the angels pray for mercy for those who wear a turban on a Friday. (S.K. – Vol. 1 : Pg. 289)

S.18. Rasulullah ﷺ tied the turban for Hazrat Ali (R.A.) (as he did for other companions also), he left a tail at the back. Thereafter, he advised Hazrat Ali (R.A.) to (keep) tying the turban saying that it was a special feature of Islam and a means of differentiating between the Believers and the non-Believers. (S.K. – Vol. 1 : Pg. 290)

S.19. The following have been recorded in different narrations as the length of our beloved Nabi's ﷺ turban :

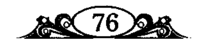
a) 12 arms length;
b) 10 arms length;
c) 7 arms length;
d) 6 arms length.

The width was one arms length. (S.K. – Vol. 1 : Pg. 292)

Note: An 'arms length' refers to the distance from the tip of the fingers to the elbow.

S.20. If Nabi ﷺ did not have a turban he used to tie any cloth as a turban. (S.K. – Vol. 1 : Pg. 295)

S.21. Nabi ﷺ also used a cloth over his turban as a protection from the sun's rays. (S.K. – Vol. 1 : Pg. 283)



S.22. On the Day of the Conquest of Makkah, our Nabi ﷺ wore a black amamah (turban). (S.K. – Vol. 4 : Pg. 379)

S.23. Nabi ﷺ used to wear the lungi (lower garment) in the following manner:

a) The excess material used to be in front.

b) The back portion used to be raised a bit.

c) The lungi used to be upto his mid calf. (S.K. – Vol. 1 : Pg. 278)

d) The lower garment used to be tied on or above the navel. (S.K. – Vol. 1 : Pg. 278)

Note: The navel should not be exposed.

S.24. Men should wear their pants (lower garments) above the ankles. (S.K. – Vol. 1 : Pg. 279-280)

Note 1: Those men who wear their pants (or any garment e.g. lungi or kurta) below their ankles will, on the Day of Qiyamat, have fire on their ankles and Allah shall not look at them with mercy. (*Mishkât* – S.K. – Vol. 1 : Pg. 279-280)

Note 2: This law is for males only and for all times, whether in salâh or not.

S.25. Our Nabi ﷺ wore strapped leather sandals. (*Ahmad* – S.K. – Vol. 4 : Pg. 315)

S.26. Our Nabi ﷺ used leather socks both at home and when on a journey. (*Tirmidhî* – S.K. – Vol. 4 : Pg. 330-331)

S.27. Shoes and the leather socks should be shaken, to dust off any insects etc. that may be lurking, before putting them on. (*Majma 'uz Zawâid* – S.K. – Vol. 4 : Pg. 332)

S.28. Our Nabi ﷺ prohibited walking with one shoe only. (*Bukhâri* – S.K. – Vol. 4 : Pg. 322)

S.29. When wearing (shoes or) clothing to begin with the right and when removing them to begin with the left. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 261-262)

S.30. Shoes could be worn standing or sitting as per need - both ways are Sunnah. (S.K. – Vol. 4 : Pg. 321)



S.31. The Islamic method of wearing the shawl is to place the right end of the shawl over the left shoulder as against wearing both the ends over each of the shoulders.

(S.K. – Vol. 1 : Pg. 273)

S.32. Du'â when wearing clothes:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ مَآ اُوَارِىْ بِهٖ عَوْرَتِىْ وَاَتَجَمَّلُ بِهٖ فِىْ حَيَاتِىْ

Al<u>h</u>amdu-lillâhil-la<u>dh</u>î Kasânî Ma Uwârî Bihî 'Awratî Wa Atajammalu Bihî Fî <u>H</u>ayatî.

All praise is due to Allah Who clothed me with which I cover my shame and with which I add beauty to my life. *(<u>H</u>isn)*

S.33. Nabi ﷺ would not throw away clothing until worn patched. (*Tirmi<u>dh</u>î* – S.K. – Vol. 1 : Pg. 305)

S.34. It is allowed to wear expensive clothing as an expression of gratitude for the bounties Allah has blessed one with (and not due to pride and ostentation). (S.K. – Vol. 1 : Pg. 313-314)

S.35. Nabi ﷺ advised us to keep in mind those people who are poorer than us in the material world and those that are more pious and educated than ourselves in deen (religion). *(Tirmi<u>dh</u>î)*

S.36. Our Nabi ﷺ prohibited the wearing of silk and gold for men but permitted the ladies. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 326)

(Similarly our Nabi ﷺ prohibited men from wearing red and saffron coloured clothing). (*Bukhâri* – S.K. – Vol 1 : Pg. 298-301)

S.37. Our Nabi ﷺ preferred white clothing.

(*Tirmi<u>dh</u>î* – S.K. – Vol. 1 : Pg. 276)

Note: But he used a black blanket also. (S.K. – Vol. 1 : Pg. 270)

S.38. The turban should be tied whilst standing and the pants worn whilst sitting. Doing contrary to this brings about forgetfulness and poverty. (S.K. – Vol. 1 : Pg. 295)

S.39. Whenever our Nabi ﷺ lifted his shoes, he did so with the index finger and thumb of his left hand.

(*Tabrâni* – S.K. – Vol. 4 : Pg. 326)

S.40. Hazrat Abu Hurairah (R.A.) said: "Allah's messenger cursed the man who put on woman's clothing and the woman who put on man's clothing."

(*Bukhâri - Abû Dâwûd* – S.K. – Vol. 1 : Pg. 315-316)

S.41. Nabi ﷺ said:-

He who puts on clothes and says: 'Praise be to Allah, who clothed me with this, and who provided me with it without any power or might of mine', then his past and present (minor) sins are forgiven. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 332)

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ

Alhamdu-lillâhil-ladhî Kasânî Hâdha Wa Razaqanîhi Min Ghairi Hawlim Minni Wa La Quwwatin

S.42. When wearing new clothes our Nabi ﷺ used to praise Allah with any suitable praise like:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانَا هٰذَا ـ

Alhamdulil-lâhil-ladhî Kasânâ Hâdha

All praise is due to Allah who has given us this to wear.

Then, he would read 2 rakaats Nafl (optional) prayer of thanks and give the old clothes away to any needy person. (*Ibn Asâkir*)

Note: The one giving away his old clothes in charity comes under the protection of Allah whether he lives or dies. (*Mishkât* – S.K. – Vol. 1 : Pg. 330)

S.43. Nabi ﷺ made du'â thus:

"O Allah! Forgive the women who wear izaar (pants under her dress). (S.K. – Vol. 1 : Pg. 320-321)

S.44. The sunnah clothing of a woman is:

a. It should be thick and not transparent;



b. should be loose and not tight fitting;

c. It should not resemble men's clothing;

d. It should not resemble the attire of any non-muslim nation. (S.K. – Vol. 1 : Pg. 321)

S.45. Hazrat Aa'isha (R.A.) tore the thin head covering of Hafsah bint Abdur Rahman and gave her a thicker one to wear. (S.K. – Vol. 1 : Pg. 322)

S.46. Nabi ﷺ has prohibited the wearing of clothes for pride and show. Allah will not look at such a person (with mercy) until the one wearing such clothing removes it. A person wearing clothes of pride in the world shall be made to wear clothes of disgrace in the hereafter. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 302)

S.47. Nabi ﷺ encouraged simplicity in dressing. He ﷺ advised Hazrat Aa'isha (R.A) that if she wishes his ﷺ company in paradise then she should not discard any clothing until worn patched. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 305)

S.48. Nabi ﷺ has stated that simplicity in clothing is a sign of imaan faith. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 307)

WHEN IN DIFFICULTY WITH NO HELP IN SIGHT

Hadrat 'Utbah Ibn Gazwân (R.A.) has reported from Nabi ﷺ that when one is any lonely place and finds himself in any difficulty without any assistance at hand then one should call out the following, three times:

يَا عِبَادَ اللّٰهِ أَعِيْنُوْنِيْ

O! the servants of Allah, help me.

(*Majma'uz Zawâid* – S.K. – Vol. 2 : Pg. 283)

From the unseen Allah will provide means for the protection of the one who reads the above.

SUNNATS PERTAINING TO THE HAIR

S.1. Nabi's ﷺ hair used to be either:

a) Upto mid ear; (*Bukhâri* – S.K. – Vol. 1 : Pg. 477)

b) Upto the tip of his ear; (*Bukhâri* – S.K. – Vol. 1 : Pg. 477)

c) Upto his shoulders.

Our Nabi ﷺ would not let his hair extend beyond the shoulders. (S.K. – Vol. 1 : Pg. 477-478)

S.2. Nabi ﷺ mostly kept hair on his head. It is narrated that our Nabi ﷺ shaved his head only on four occasions:

a. At the time of Hudaibiyah;

b. After performing the missed Umrah;

c. After performing Umrah from Jar'ânah;

d. After performing his farewell hajj.

(S.K. – Vol. 1 : Pg. 482-484

S.3. When keeping long hair then to have a straight, centre path (in the middle). (S.K. – Vol. 1 : Pg. 483-484)

S.4. It is also permissible not to have any path, though to have a centre path is preferable. (S.K. – Vol. 1 : Pg. 484)

S.5. When shaving the head one should begin from the right. The entire right side should be shaved first and thereafter, one should commence shaving the left side.

(*Muslim* – S.K. – Vol. 1 : Pg. 485)

Note: It is makrooh (disliked) to shave the hair of the nape.

(S.K. – Vol. 1 : Pg. 496-497)

S.6. It is also permissible to shorten the hair by means of a scissors. (*Muslim* – S.K. – Vol. 1 : Pg. 485)

However, one should ensure that the hair is not unevenly cut.

Note: It is not permissible for ladies to shorten or trim their locks.

(S.K. – Vol. 1 : Pg. 499)



S.7. Nabi ﷺ told the Sahâbah (R.A.) to honour their hair. (*Mishkât* – S.K. – Vol. 1 : Pg. 486)

Note: Honouring the hair means to keep it clean, oiled, neatly groomed and not to leave it dishevelled.

S.8. Nabi ﷺ prohibited untidiness in the keeping of hair on one's head and beard. (*Mishkât* – S.K. – Vol. 1 : Pg. 486-487)

S.9. Nabi ﷺ used to oil his hair very often. To prevent his 'topi' and 'amaamah' from staining he had a special cloth that was used to prevent other garments from being stained. (S.K. – Vol. 1 : Pg. 487)

S.10. Before sleeping and upon awakening Nabi ﷺ used to make miswaak, wudu and comb his hair. (S.K. – Vol. 1 : Pg. 489-490)

Note: It is prohibited to comb the hair merely for fashion and show. However, it will not be wrong to comb the hair if it is unkempt.

S.11. The comb of Nabi ﷺ was made from elephant's teeth. (S.K. – Vol. 1 : Pg. 493)

S.12. When Nabi ﷺ intended to put oil on his hair, he used to place the oil on his left palm and with his fingers he would firstly smear a little oil on his eyebrows and then on the eyelids and lastly put oil on the head. (S.K. – Vol. 1 : Pg. 488)

S.13. Our Nabi ﷺ has advised that after cutting the hair and nails it should be buried so that it may not be used in witchcraft. (S.K. – Vol. 1 : Pg. 493-494)

S.14. For children it is preferable not to keep long hair. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 494)

S.15. The hair of our Nabi ﷺ would not extend below the shoulders. It is prohibited for males to keep hair that extend below the shoulders. (S.K. – Vol. 1 : Pg. 496)

S.16. Our Nabi ﷺ has prohibited the adding of hair extentions to one's own hair. (*Nasai* – S.K. – Vol. 1 : Pg. 497)

S.17. Our Nabi ﷺ used a mirror when combing his beard or hair. (S.K. – Vol. 1 : Pg. 511-512)



SUNNATS PERTAINING TO THE BEARD

S.1. Our Nabi's ﷺ blessed beard was thick.
(*Muslim* – S.K. – Vol. 1 : Pg. 510)

S.2. Our Nabi ﷺ used to comb his beard to keep it neat.
(S.K. – Vol. 1 : Pg. 511-512)

S.3. Our Nabi ﷺ used to comb his beard after wetting it. (By means of this practise lesser hair breaks off.)
(S.K. – Vol. 1 : Pg. 513)

S.4. Hazrat Aa'isha (R.A) narrates that our Nabi ﷺ used to use a mirror when neatening his beard. (S.K. – Vol. 1 : Pg. 511-512)

S.5. It is also Sunnah to allow the hair immediately below the lower lip to grow. To trim or shave of this 'little beard' is an innovation. (*Muslim* – S.K. – Vol. 1 : Pg. 515)

S.6. To apply 'Itar (perfume that does not contain Haraam ingredients) to the hair or beard. (S.K. – Vol. 1 : Pg. 514)

S.7. When applying oil to the beard our Nabi ﷺ used to begin with the 'little beard' i.e. the hair below the lip.
(*Nasai* – S.K. – Vol. 1 : Pg. 514)

S.8. Nabi ﷺ has said that white hair on a muslim's beard is noor (lustre) on the day of Qiyâmah. (S.K. – Vol. 1 : Pg. 520)

S.9. Whoever has white hair, in the state of Islam, then Allah will:

a. Write rewards for him;

b. Forgive his sins; and

c. Raise his status. (*Mishkât* – S.K. – Vol. 1 : Pg. 520-521)

Note: Due to these lofty virtues, it is not permissible to pluck out the white hair from one's beard.

S.10. It is permissible to dye the white hair with 'henna' (mendhi) or saffron. (S.K. – Vol. 1 : Pg. 556-557)

Note: It is prohibited to use black dye on the hair whether of the beard or head, except for a mujâhid. (S.K. – Vol. 1 : Pg. 557)

S.11. To trim off the beard beyond one fist length if it becomes long. (*Tirmi<u>dh</u>î* – S.K. – Vol. 1 : Pg. 516)

Note: The following beard styles are not Sunnah and prohibited:

a. Goatee;

b. Pencil line;

c. Short beard that is not at least one fist in length. (S.K. – Vol. 1 : Pg. 526)

S.12. Very rarely Nabi ﷺ would hold his beard - this used to be when he was sad. (S.K. – Vol. 4 : Pg. 54)

Note: Due to this the scholars discourage those who continuously play with their beards as a habit.

PROTECTION

The Holy Prophet ﷺ once during a battle advised the Sa<u>h</u>âbah (R.A.) to recite the following if the enemy suddenly attacks:

حٰمٓ ۝ لَا يُنْصَرُوْنَ

(Ma'arifoel Qur'ân – Ibn Kathîr)

Which means that the enemy must not be helped.

SUNNATS PERTAINING TO THE MOUSTACHE

S.1. As regards the moustache each of the following is allowed:

a) To trim the moustache to only that extent that the skin below the hair becomes visible.

b) To trim the moustache to such an extent that the redness of the upper lip becomes visible.

c) To trim the moustache in such a way that it becomes like the eyebrow. (S.K. – Vol. 1 : Pg. 533)

Note: 1. (a) above is the best;

2. Each of the above is done by means of a scissors;

3. Many scholars regard shaving the moustache as an innovation. (S.K. – Vol. 1 : Pg. 535)

S.2. The hair of the moustache should not be allowed to reach the upper lip. (S.K. – Vol. 1 : Pg. 530)

S.3. To trim the moustache before the Friday (Jumuah) salâh. (*Tabrânî* – S.K. – Vol. 1 : Pg. 538)

S.4. The moustache should be trimmed so that the hair does not flow over the lip. (*Baihaqi* – S.K. – Vol. 1 : Pg. 531)

S.5. It is preferable to trim the moustache to such an extent that the skin beneath the hair becomes visible. (*Bukhâri* – S.K. – Vol. 1 : Pg. 529)

S.6. The hair of the moustache should be trimmed with a scissors and not shaved with a razor. (S.K. – Vol. 1 : Pg. 534-536)

SUNNATS PERTAINING TO THE NAILS

S.1. Our Nabi ﷺ has said, "the one who does not remove his pubic hair, trim his moustache, nor clips his nails is not one of us." (S.K. – Vol. 1 : Pg. 541)

The ulama have listed the following harms for not clipping one's nails:

a. Satan sits between the nails and the flesh.

b. A means for decrease in provisions. (S.K. – Vol. 1 : Pg. 541)

S.2. Clipped nails should be buried. (S.K. – Vol. 1 : Pg. 541-542)

S.3. Nails should not be discarded in any place of impurity. There is danger of being afflicted with sickness. (*Shâme* – S.K. – Vol. 1 : Pg. 544)

S.4. One should not bite off one's nails as it may result in sickness and poverty. (*Shâme* – S.K. – Vol. 1 : Pg. 544)

S.5. Our Nabi ﷺ encouraged the ladies to colour their hands and nails with henna (mendhi) so that they do not resemble the hands of males. (*Mishkât* – S.K. – Vol. 1 : Pg. 560)

S.6. Our Nabi ﷺ refused to make a lady 'baiat' (oath of allegience) until she applied mendhi. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 560)

Note: It not is advisable to use nail polish or gloss even if it is made up of paak ingredients, as it prevents water from reaching the nails themselves (which must be washed during Wudu and Ghusl).

S.7. It is preferable to clip the nails on Friday before Jumuah salâh. (*'Umdatoel Qari* – S.K. – Vol. 1 : Pg. 538)

Note: The following have been recorded as some of the benefits for clipping nails on Fridays:

a) One shall be protected till the next Friday from difficulties;

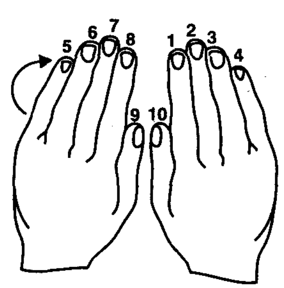
b) It is a means of shifa (cure);

c) Wards off sicknesses. (S.K. – Vol. 1 : Pg. 539)

S.8. Allâmah Ainee (A.R.), Allamah Nawawe (A.R.) and Hâfiz Ibn Hajr (A.R.) regard the clipping of nails in a specific order as mustahab. Imâm Ghazzâlî (A.R) considers the following order in the clipping of nails as mustahab. (Also shown in the digram). However, the author of Bazlul Majhood has stated that no specific order is established from Nabi ﷺ as regards the clipping of the finger and toe nails and hence it is not permissible to regard any sequence as mustahab.

S.9. **RIGHT HAND:-**

Index finger, forefinger, ring finger and little finger.



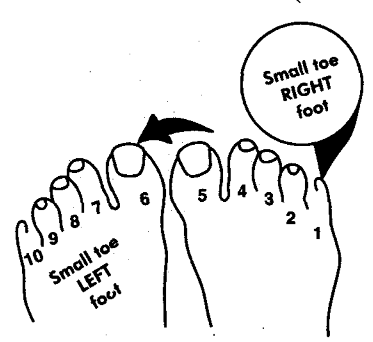
LEFT HAND:-

Little finger, ring finger, forefinger, index finger, thumb and lastly the thumb of the right hand.

S.10. The following sequence (order) could be observed when clipping the toe nails:

Begin at the small toe of the right foot and ending at the small toe of the left foot as shown in the diagram:

(S.K. – Vol. 1 : Pg. 542-543)



S.11. Some scholars have stated that the 'Mustahab' (preferable) sequence for clipping the finger nails is the same as that mentioned in S.10 (above) for the clipping of toe nails. (S.K. – Vol. 1 : Pg. 543)

SUNNATS PERTAINING TO SURMAH

S.1. Nabi ﷺ used to apply surmah three times in each eye before sleeping. However, sometimes Nabi ﷺ used to apply it twice only to the left eye so that the total would be an odd number. (S.K. – Vol. 1 : Pg. 454-455)

S.2. Nabi ﷺ liked the 'Ithmud' surmah. (*Tirmidhî* – S.K. – Vol. 1 : Pg. 456)

S.3. Our Nabi ﷺ used to keep surma with him even whilst on a journey. (S.K. – Vol. 1 : Pg. 457)

S.4. It is a Sunnah to keep a container for surmah. Our Nabi ﷺ used to keep such a container even during his travels. (S.K. – Vol. 1 : Pg. 457)

ONE HUNDRED THOUSAND SINS FORGIVEN

The Holy Prophet ﷺ has said that whoever reads the following after the Jumu'ah Salâh then one hundred thousand (minor) sins of the reciter will be forgiven and twenty four thousand (minor) sins of the reciter's parents will also be forgiven.

سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَبِحَمْدِهٖ

"Glory be to Allah the great and praise be to Him." *(Ibnus Sumî)*

SUNNATS PERTAINING TO 'ITR (HALÂL PERFUME)

S.1. Nabi ﷺ has said that the following four actions are from the 'habits' of the Prophets:

a. To use Miswâk;

b. Circumcision;

c. To Use 'Itr;

d. To make Nikah (Marriage). (S.K. – Vol. 1 : Pg. 56)

S.2. Our Nabi ﷺ would not refuse an 'Itr gift. (*Bukhâri* – S.K. – Vol. 1 : Pg. 569)

S.3. The fragrance emanating from the body of our Nabi ﷺ was even more sweet smelling than the best of perfumes. (*Bukhâri* – S.K. – Vol. 1 : Pg. 570-571)

S.4. Nabi ﷺ liked using 'Itr a lot, so much so that if he did not have any he used to ask his wives for some. (S.K. – Vol. 1 : Pg. 578)

S.5. Hazrat Aa'isha (R.A) used to apply 'Itr for our beloved Nabi ﷺ. (*Bukhâri* – S.K. – Vol. 1 : Pg. 578-579)

S.6. Nabi ﷺ used to apply 'Itr at the time of Tahajjud. (S.K. – Vol. 1 : Pg. 579)

S.7. To apply 'Itr at the following occasions:

a. After Wudu;

b. When going to any gathering;

c. On Fridays and the Two Eids;

d. When donning the Ihraam (before the intention);

e. At the time of Zikr;

f. At the time of teaching and learning;

g. After Ghusl. (S.K. – Vol. 1 : Pg. 579-582)



S.8. To use 'Zareerah' 'Itr. Zareeṛah refers to a mixture of several 'Itrs. ('*Ainee* – S.K. – Vol. 1 : Pg. 582)

S.9. From all the 'Itrs our Nabi ﷺ liked 'ood' and 'musk' the most. (S.K. – Vol. 1 : Pg. 584)

S.10. Nabi ﷺ said that the 'Itr for men is that which has an overpowering smell and very little colour whilst for woman is that which has very little smell and more colour. (S.K. – Vol. 1 : Pg. 584)

S.11. Nabi ﷺ has prohibited women from applying 'itr and leaving their homes as such smell may attract other men. However, it is permissible for women to apply 'itr and remain within the confines of their homes. (S.K. – Vol. 1 : Pg. 585)

S.12. To keep a container of 'itr on oneself, for easy use, is also Sunnah. (S.K. – Vol. 1 : Pg. 587)

S.13. To apply 'itr (perfume that does not contain Haraam ingredients) to the hair and beard. (S.K. – Vol. 1 : Pg. 589)

S.14. To respect and honour others by giving them itar as a gift. (S.K. – Vol. 1 : Pg. 587)

SUNNATS PERTAINING TO 'ASÂ (WALKING STICK)

S.1. Nabi ﷺ used a walking stick and encouraged its usage saying that it was the Sunnat of Hazrat Ebrâhîm (A.S.).

(S.K. – Vol. 1 : Pg. 590-592)

S.2. Allâmah Suyootee (A.R.) has written that using an 'Asâ is a sign of a believer and a Sunnah of the Prophets.

(S.K. – Vol. 1 : Pg. 591)

S.3. To use an 'Asâ as a support when delivering a sermon is mustahab (preferable). (S.K. – Vol. 1 : Pg. 595)

S.4. The following have been recorded as some of the benefits of using an 'Asâ:

a. A Sunnah of the Prophets (peace be upon them);

b. Adornment of the Pious;

c. Weapon against the enemy;

d. A support for the weak;

e. A source of grief for the hypocrites;

f. A means for greater obedience;

g. Satan flees from that believer who has an 'Asâ;

h. The transgressor fears him; and

i. Displays humility in the user. (S.K. – Vol. 1 : Pg. 597)

SUNNATS OF JUMU'AH (FRIDAY)

S.1 Jumu'ah preparations should commence fromThursday, such as the clipping of nails and removing of hair, etc. *(Ihya)*

S.2 To have a bath (ghusl) on Friday. *(Ibid)*

Note: Whosoever has a bath on a Friday his sins are forgiven. *(At-Targhîb)*

S.3 To use the miswâk. *(Ibid)*

S.4 To use 'Itr. *(Ibid)*

S.5 To wear one's best clothes, which, while not necessarily new should preferably be white as Allâh likes white clothes. *(Kîmiyâ-e-Sâdat)*

S.6 To proceed early to the masjid for the Jumu'âh Salât. The earlier one goes, the greater the reward. *(Bukhâri)*

S.7 To walk to the masjid if posible. For every step is a reward of one year's rozah (fasting). *(Tirmidhî)*

S.8 One should listen attentively to the *khutba* (sermon) even if one does not understand. One should not speak or even warn another to keep quiet while the *khutba* is in progress.

S.9 When Nabi's ﷺ name is mentioned in the *khutba*, it is jâ'iz (permissible) to recite durud in the heart only (without the movement of the lips or tongue).

S.10 Between the two khutbâs one can make du'â. It is permissible to make du'â without raising the hands or moving the lips (i.e. du'â should be made in the heart only without the movement of the lips or the tongue).

S.11 To read:

Sûrah Al-'A'alâ (Sûrah No.: 87)
in the first rak'at of Jumu'ah salâh and,
Sûrah Al-Ghâthia (Sûrah No.: 88)
in the second rak'at. *(Bukhâri)*

S.12 To read Sûrah Kahf (Sûrah number 18) before or after the Jumu'ah salât—according to one narration the recitation of Sûrah Kahf shall attain for one the forgiveness of one's sins for the past week. *(At-Targhîb)*

S.13 To recite durûd in abundance.

S.14 In one narration it is reported that the recitation of the following durûd 80 times after 'Asr salât on Friday before standing up from the place of salâh shall be a means of 80 years of sins to be forgiven and shall also merit the sawâb (reward) of 80 years of worship:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَسَلِّمْ تَسْلِيْمًا

Allâhumma Salli 'Alâ Muhammadinin-nabiyyil-ummiyi Wa 'Alâ Âlihî Wa Sallim Taslîmâ

"O Allâh! Shower blessings on Muhammad ﷺ the unlettered Nabi ﷺ and on his family and shower mercy (upon them also)."

SUNNATS OF RECITING THE QUR'ÂN

S.1 To ensure that one's body and clothes are pâk (clean).

S.2 To ensure that the place where the Qur'ân is to be recited, together with its surroundings are clean.

S.3 To use the miswâk before reciting the Qur'ân.

S.4 To make wudu before the recitation.

S.5 To sit facing the Qiblah.

S.6 To place the Qur'ân in a slightly elevated position.

S.7 To refrain from haste and urges to complete the recitation quickly.

S.8 To weep when reading verses of fear and Jahannam and to express joy when reading verses of Jannat and glad tidings.

S.9 To read with tajweed (correct pronunciation).

S.10 To read *A 'ûdhu* and *Bismillâh* at the beginning.

S.11 To read with a sweet (distinct and pleasing) voice and not in a 'singing' tone.

S.12 To read in a loud voice if one does not apprehend insincerity (on his own part) or cause a disturbance to others. One should be especially cautious not to read even the Qur'ân loudly if it (such reading) shall cause a disturbance to any person reading salâh.

S.13 To refrain from talk of any sort whilst reading the Qur'ân. However, if one is compelled by circumstances to talk, even if it is to answer the Islâmic greeting, then one should resume one's recitation with 'A'ûdhu'.

S.14 Our Nabi ﷺ would not make 'khatm' cf the Qur'ân (complete recitation of the Qur'ân) before 3 days. *(Ibn Sâ'd)*

Virtues of Some Sûrahs of The Qur'ân*

1. Rasûlullâh ﷺ has said in a hadith:
"Be steadfast in the reading of the Qur'ân for the Qur'ân shall intercede on behalf of the reciter on the day of Qiyâmah."

2. In another hadith Rasûlullâh ﷺ has said that Allâh has said: "Whosoever is prevented from making du'â (supplicating) due to his remaining engaged in the recitation of the Qur'ân (or due to his being engaged in its commentary) then I shall grant him more than I give to the one who beseeches and begs of me.

Virtues of Sûrah Baqarah

Rasûlullâh ﷺ has said:

i) "Shaitân flees from that home in which Sûrah Baqarah is recited." *(Muslim)*

ii) "Keep reading Sûrah Baqarah as the reading of it is a means of acquiring blessing. Not to read Sûrah Baqarah is a means of loss and regret and it is only the useless ones who are not given the ability of reading Sûrah Baqarah."

Virtues of Âyatul-Kursi

Rasûlullah ﷺ once stated:

i) Ayatul-Kursî is the leader of all the verses of the Qur'ân.

ii) "Shaitân does not come close to that wealth (goods) over which Ayatul-Kursî is read and blown or written (and kept with such wealth) or in respect of that child over whom Ayatul-Kursî is read and blown or (writing of it) is hung around the child's neck."

* Footnote: The virtues mentioned in this chapter have been taken mostly from 'Al-Hisnul Hasîn'–By 'Allâmah Muhammad Al Jazree (A.R.).



Virtues of The Last Two Verses of Sûrah Baqarah

Rasûlullâh ﷺ had said:

> For three days shaitân does not come close to that house wherein the last two verses of Sûrah Baqarah have been recited." (i.e. from Âmanar-Rasûlu to the end of the sûrah).

Virtue of Surah Anâm

In a hadith it is stated when Sûrah Anâm was revealed then Nabi ﷺ spontaneously exclaimed "Subhânallâh" (purity belongs to Allâh) and then said: "By Allâh, so many angels accompanied the revelation of this sûrah that even the edges of the sky (horizons) were covered."

Virtues of Sûrah Kahf

1. Rasûlullâh ﷺ has said:
   "Whosoever reads ten verses from the beginning and from the ending of Surah Kahf he shall be saved from the mischief of Dajjâl.
2. In another hadith Rasûlullâh ﷺ had stated:
   Whosoever sees Dajjâl should in his (Dajjâl's) presence read the first ten verses of Sûrah Kahf since these verses are a means of protection from Dajjâl."

Virtues of Sûrah Yâsîn

Rasûlullâh ﷺ has narrated that Sûrah Yâsîn is the heart of the Qur'ân. "Whosoever reads it solely for the pleasure of Allâh, with the hope of reward in the Hereafter will most certainly be forgiven and it should be read over the person who is suffering the pangs of death." (to ease the pangs of death).



Virtue of Sûrah Fatah

Rasûlullâh ﷺ has said: "Sûrah Fatah is more beloved to me than all the things on which the sun rises" (i.e. the entire world).

Virtues of Sûrah Mulk

1. Rasûlullâh ﷺ has said that the thirty verses of Sûrah Mulk continues to intercede for its reciter until he is forgiven (of his sins).
2. Rasulullâh ﷺ has stated:
   "My heart desires that this sûrah (Mulk) is in the heart of every believer" (i.e. every believer should memorise and constantly read it).

Virtues of Sûrah Zil-Zâl

1. According to one hadith, (the recitation of) this sûrah is equivalent to (that of) a quarter of the Qur'ân.
2. According to another hadith (the recitation of) this sûrah is equivalent to (that of) half of the Qur'ân.

Virtues of Sûrah Kâfirûn

1. Rasûlullâh ﷺ has said that (the recitation of) this sûrah is equivalent to (that of) a quarter of the Qur'ân.
2. Rasûlullâh ﷺ has said that these two sûrahs (i.e. Al-Kâfirûn and Ikhlâs) are very noble (in their value) and they should be recited in the two Sunnats before the fard of Fajr.

Virtue of Surah Nasr (Idhâ Jâ'a Nasrul Lâhi)

Rasûlullâh ﷺ has said that (the recitation of) Sûrah Nasr is equivalent to (that of) a quarter of the Qur'ân.



Virtues of Sûrah Ikhlâs

1. Rasûlullâh ﷺ has said that (the recitation of) Sûrah Ikhlâs is equivalent to (that of) one third of the Qur'ân.

2. Rasûlullâh ﷺ hearing a sahâbie (R.A.) recite Sûrah Ikhlâs with sincerity said that jannat (Paradise) has become wâjib (obligatory) for this person.

3. Rasulullâh ﷺ once said:
"Whosoever, when about to sleep, lies on his right hand side and then recites Surah Ikhlâs one hundred times, then on the Day of Qiamah, Allâh shall say to him: "O my bondsman! Enter into that jannat which is to your right.

Virtues of Sûrah Falaq And Sûrah Nâs

1. Rasûlullâh ﷺ used to seek the protection of Allâh from the evil of jinn and man using various words and expressions until these 2 sûrahs were revealed — after which he only recited these sûrahs for such purpose (of protection).

2. Rasûlullâh ﷺ has said:
"Keep reciting these sûrahs whenever you intend to sleep and whenever you wake up."

   and

   "No-one, begging of Allâh, beseeched Him (with greater intensity) than with the like of these sûrahs, nor has anyone seeking protection of Allâh, sought such protection (with greater intensity) than the like of these sûrahs."

SUNNATS PERTAINING TO TRAVEL

S.1. Rasulullah ﷺ has said that travelling is a means of acquiring good health. (*Kanzul Ummal* – S.K. – Vol. 2 : Pg. 196)

S.2. Rasulullah ﷺ has said that travel is a part of difficulty, therefore, upon completion of one's work one should return home as quickly as possible. (*Muslim* – S.K. – Vol. 2 : Pg. 196-197)

S.3. Although Rasulullah ﷺ commenced a journey on other days, he also preferred beginning a journey on a Thursday. (*Bukhâri* – S.K. – Vol. 2 : Pg. 197)

S.4. Rasulullah ﷺ preferred commencing his journey after the Fajr Salaah i.e.: before Ishraaq time which begins at +/- twelve minutes after sunrise. (S.K. – Vol. 2 : Pg. 198)

Note: This means that Rasulullah ﷺ would not wait for Ishrâq.

S.5. Travel during the month of Ramadhân is permissible. (*Bukhâri* – S.K. – Vol. 2 : Pg. 199-200)

S.6. Rasulullah ﷺ has said that the day of Jumuah (Friday) does not stop one from travel as long as the time for Jumuah Salaah does not enter, i.e.: travelling before Zawaal is permissible. (*Kanzul Ummâl* – S.K. – Vol. 2 : Pg. 200)

S.7. Rasulullah ﷺ has said that one should seek out:

a) The neighbour before the house;

b) The travelling companion before the journey; and

c) To start the journey after making arrangements for the expenses. (*Ithâf* – S.K. – Vol. 2 : Pg. 203)

S.8. One should carry food provisions for the journey. (*Bukhâri* – S.K. – Vol. 2 : Pg. 206)

S.9. To read two (or four Rakaats) of Nafl Salaah before setting out on a journey. (*Majma'uz Zawâid* – S.K. – Vol. 2 : Pg. 205)

S.10. Our Nabi ﷺ discouraged setting out alone on a journey. (*Ahmad* – S.K. – Vol. 2 : Pg. 204)



S.11. Rasulullah ﷺ has advised to appoint an Ameer (leader) when several people are travelling together (so that decisions could be easily reached after mutual consultation.) (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 211)

S.12. The one appointed as Ameer should have the following qualities, he should be:

a. pious;

b. learned (âlim);

c. a man of understanding;

d. well-mannered (good character);

e. soft natured;

f. preferring others to his own needs. (S.K. – Vol. 2 : Pg. 210)

S.13. To request the one going on a journey for du'âs. (*Tirmidhî* – S.K. – Vol. 2 : Pg. 211)

S.14. To let one's wife accompany one on a journey if there is no inconvenience. (*Bukhâri* – S.K. – Vol. 2 : Pg. 212)

S.15. To keep the following items on a journey:

a. comb;

b. miswaak;

c. stick for scratching the back;

d. mirror;

e. surmah. (*Baihaqî* – S.K. – Vol. 2 : Pg. 212)

S.16. Rasulullah ﷺ has said that whilst on a journey one's goods will be protected if one reads the following after making a circle around it:



Allâhu Rabbî Lâ Sharîka Lahû

"Allah is my Sustainer, He has no partner."

(*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 213)



S.17. If possible to take a servant with on a journey.

(*Bukhâri* – S.K. – Vol. 2 : **Pg. 214**)

S.18. Death whilst on a journey merits the reward of a martyr.

(*Ibn Mâjâh* – S.K. – Vol. 2 : Pg. 215)

S.19. Whilst on a journey our Nabi ﷺ used to read shorter Surahs in Salâh. (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 219)

S.20. To read Nafl (optional) Salâh whilst sitting on one's mode of transport - facing the direction in which one is moving. (*Bukhâri* – S.K. – Vol. 2 : Pg. 221)

S.21. To fast and not to fast on a journey is also Sunnah.

(*Bukhâri* – S.K. – Vol. 2 : Pg. 223)

S.22. Whilst on a journey it is not Waajib (obligatory) to make Qurbani ('eid-ul-adha), however it is a Sunnah.

(*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 224)

Note: Nabi ﷺ told Hazrat Thowbân (R.A) to treat the meat of Qurbani so that they could continue eating from it until they reached home. i.e.: Madinah.

S.23. Rasulullah ﷺ has encouraged the helping of one's companions whilst on a journey. Some of the rewards mentioned are:

a. reward of sadaqah;

b. reward of nafl (optional) fast;

c. better than all other optional acts of worship except martyrdom. (S.K. – Vol. 2 : Pg. 224-225)

Note: Any and every type of help merits the above reward. e.g.: helping in carrying the goods of another, cooking, cleaning up, etc.

S.24. To meet and greet one's friends and relatives before departing on a journey. (*Majma'uz-Zawâid* – S.K. – Vol. 2 : Pg. 238)

S.25. To accompany the departing traveller for a short distance and to advise and make du'â for him.

(*Hâkim* – S.K. – Vol. 2 : Pg. 232)



S.26. To engage in Zikr (the remembrance of Allah) during a journey. By doing so angels will accompany one. By engaging in useless talks, story telling, useless games etc., satan accompanies one during the journey.

(*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 242)

S.27. Before setting out on a journey one should meet one's friends and relatives who should make du'â for him in the following words:

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَأَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ ؞

As-taudi'ullâha Dînaka Wa Amânataka Wa Khawâtîma 'Amalika

"I hand over to Allah your deen, your trustworthiness and your end result." (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 266)

And he (the traveller) should reply with the following du'â :

أَسْتَوْدِعُكُمُ اللّٰهَ الَّذِىْ لَا تُضِيْعُ وَدَآئِعُهٗ ؞

Astaudi'ukumul-lâhal-ladhî Lâ Tudi'u Wa Da'i'uhu

"I entrust (hand) you to that Allah Whose trust is not lost" (i.e. Who does not loose his trust). (S.K. – Vol. 2 : Pg. 267)

S.28. When leaving home on the commencement of a journey one should read the following du'â:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ ؞

Bismillâhi Tawakkaltu 'Alal-lâhi Walâ Hawla Walâ Quwwata Illâ Billâh.

"In the name of Allah, I trust in Allah, there is no power and might except from Allah." (*Tirmidhi*)

and also read the following du'â:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِى السَّفَرِ وَالْخَلِيْفَةُ فِى الْاَهْلِ اَللّٰهُمَّ

إِنِّىٓ أَعُوْذُبِكَ مِنَ الضُّبْنَةِ فِى السَّفَرِ وَالْكَابَةِ فِى الْمُنْقَلَبِ
اَللّٰهُمَّ اقْبِضْ لَنَا الْاَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ۔

Allâhumma Antas-sâhibu Fis-safari Wal Khalîfatu Fil Ahli Allâhumma Innî A'ûdhubika Minad-dubnati Fis-safari Wal Ka'bati Fil Munqalabi Allâhummaqbid Lanal Arda Wa Hawwin 'Alainas-safara.

"O! Allah, You are my companion in my journey and (after me) my guardian of my family. O! Allah, I seek your protection from difficulty in the journey and an evil return. O! Allah, shorten the earth (distance) for us and make the journey easy." (S.K. – Vol. 2 : Pg. 261)

S.29. When one boards any vehicle, he should read:

Bismillâh. بِسْمِ اللّٰهِ

"In the name of Allah" (S.K. – Vol. 2 : Pg. 268)

S.30. When seated, he should read:

Alhamdulillâh. اَلْحَمْدُ لِلّٰهِ

"All praise is due to Allah" (S.K. – Vol. 2 : Pg. 268)

S.31. Thereafter one should read the following du'â:

سُبْحٰنَ الَّذِىْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ

Subhânalladhî Sakhkharalanâ Hâdhâ Wamâ Kunnâ Lahû Muqrinîna Wa Innâ Ilâ Rabbinâ Lamunqalibûn.

"Purity belongs to Allah, who has subjected this conveyance for us and we were not capable of controlling it and, surely, to Our sustainer we are to return." (S.K. – Vol. 2 : Pg. 269)

S.32. Thereafter one should read each of the following three times:

اَلْحَمْدُ لِلّٰهِ

Alhamdulillâh

"All praise is due to Allah"

اَللّٰهُ اَكْبَرُ

Allâhu Akbar

"Allah is the greatest"

لَآ اِلٰهَ اِلَّا اللّٰهُ

Lâ Ilâha Illallâh

"There is none worthy of worship but Allah."

S.33. Thereafter one should read the following istigfaar:

سُبْحٰنَكَ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

Subhânaka Innî Zalamtu Nafsî Faghfirlî Innahû Lâ Yaghfirudh-dhunûba Illâ Anta.

"Purity belongs to You. Surely I have wronged myself so forgive me. Indeed none forgives sins besides You."

(*Mishkât* – S.K. – Vol. 2 : Pg. 268)

S.34. When one ascends or attempts to reach any height one should say:

اَللّٰهُ اَكْبَرُ

Allâhu Akbar

"Allah is the greatest" (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 276-277)

S.35. When descending from any height one should say:

سُبْحٰنَ اللّٰهِ

Subhânallâhi

"Purity belongs to Allah" (*Ibid*)

S.36. When one slips or experiences an accident one should say:



Bismillâhi

"In the name of Allah"



S.37. When travelling on a ship, boat, canoe or other floating object one should read:

بِسْمِ اللّٰهِ مَجْرٖيهَا وَمُرْسٰهَا اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ؁

Bismillâhi Majrîha Wa Mur-sâhâ Inna Rabbî Laghafûrur-Rahîm

"In the name of Allah is it sailing and anchoring. Surely my Rabb is Most Forgiving and Most Merciful." (S.K. – Vol. 2 : Pg. 276)

By reading this du'â, the ship, boat, etc. shall be protected from sinking.

S.38. When stopping en route at any place one should read:

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ؁

A'ûdhu Bikalimatil-lâhit-tâmmâti Min Sharri Ma Khalaq.

"I seek refuge in the perfect words of Allah from the evil of that which He has created."

Benefit: As long as the person who utters these words remains at that place, nothing (from that place) shall cause him harm. (*Muslim* – S.K. – Vol. 2 : Pg. 280)

S.39. When one enters any village, town, settlement, etc. one should read three times:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا ؁

Allâhumma Bârik Lanâ Fîha.

"O! Allah bless us in this (village, town, settlement, etc)"

Thereafter read the following du'â:

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا وَحَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا

Allâhummar-zuqnâ Janâhâ Wa Habbibnâ Ilâ Ahlihâ Wa Habbib Sâlihî Ahlihâ Ilainâ.

"O! Allah bless us with it's fruits and create our love in the hearts of it's inhabitants and love for their pious in our hearts."

(*Majma'uz-Zawâid* – S.K. – Vol. 2 : Pg. 279)

S.40. Upon reaching one's destination, one should read:

رَبِّ اَنْزِلْنِیْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ خَیْرُ الْمُنْزِلِیْنَ ؇

Rabbi Anzilnî Munzalam Mubarakaw Wa Anta Khairul-munzilîn

"My Rabb caused me to set foot on a blessed land and You are the best of those who brings me to this land."

S.41. Upon returning from a journey one should read:

اٰئِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ سَاجِدُوْنَ لِرَبِّنَا حَامِدُوْنَ ؇

Â'ibûna Tâ'ibûna 'Âbidûna Sâjidûna Lirabbinâ Hâmidûn.

"We are returners, of those who repent and are worshippers and prostrators and those who praise our Rabb." (S.K. – Vol. 2 : Pg. 275)

S.42. When one sets eyes upon one's town, village, settlement, etc., he should say:

اَللّٰهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا وَّرِزْقًا حَسَنًا ؇

Allâhummaj-'al Lanâ Bihâ Qararaw Wa Rizqan Hasana.

"O! Allah, make for us in it a place of staying and grant us good rizq (sustenance)." (S.K. – Vol. 2 : Pg. 277)

S.43. En route if one breaks one's journey then when one recommences to read two rakâts nafl (optional) salaah.

(*Tabrâni* – S.K. – Vol. 2 : Pg. 233)

S.44. Rasulullah ﷺ did not prefer returning home late at night from a lengthy journey as the women folk maybe inconvenienced in that they may not have sufficient time to groom themselves. (*Bukhâri* – S.K. – Vol. 2 : Pg. 228-230)

S.45. Rasulullah ﷺ is reported to have said that the most suitable time to return home from a journey is the very early part of the night. (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 228)

S.46. Rasulullah ﷺ has encouraged the bringing of gifts for one's family when returning from a journey.
(*Dâr Qoetnê* – S.K. – Vol. 2 : Pg. 231)

S.47. When returning home from a journey to also read two rak'âts of nafl (optional) salâh.
(*Bukhâri* – S.K. – Vol. 2 : Pg. 234)

S.48. When Nabi ﷺ returned to Madinah Munawwarah during the day he would first go to the musjid, read two rak'âts of salâh before sitting. (*Bukhâri* – S.K. – Vol. 2 : Pg. 235)

S.49. Rasulullah ﷺ used to meet even the children when returning from a journey. (*Mishkât* – S.K. – Vol. 2 : Pg. 235)

S.50. When returning from a journey to meet one's children (if they live close by) and one's wife /ves.
(*Tabrâni* – S.K. – Vol. 2 : Pg. 235)

S.51. The Sahâbah (R.A) used to embrace each other when returning from a journey. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 238)

S.52. To welcome a distinguished guest by coming out of the town to receive him. (*Bukhâri* – S.K. – Vol. 2 : Pg. 239)

S.53. When departing on a journey (long) to meet family and friends so that they may supplicate (make du'â) for a safe journey and after returning for family and friends to come to meet the returning traveller.
(*Hidâyatoes Sâlik* – S.K. – Vol. 2 : Pg. 239-240)

S.54. To invite family and friends to meals upon one's safe return from a journey. Such 'dawat' is termed 'naqeeah'.
(*Bukhâri* – S.K. – Vol. 2 : Pg. 241)

Note 1: This 'dawat' is an expression of happiness for a safe return and 'dawat' at the time of happiness is approved in Shariah.

Note 2: However, it will not be permissible to participate in any 'dawat' if it is ascertained that it is for pomp, show and to gain name and fame.



S.55. Upon completion of one's work to return home from the travel as quickly as possible, (this is applicable to even the Hajj journey). (*Bukhâri* – S.K. – Vol. 2 : Pg. 234)

S.56. Hazrat Ali (R.A) is reported to have said that the following are befitting good human behaviour:

1. To regularly go to the musjids;
2. To form organizations of Muslims that will help each other in deeni (religious) activities;
3. To help poor travellers with one's excess provisions;
4. To display kindness and compassion towards the fellow travellers;
5. To be not gloomy and glum towards the co-travellers but rather be jovial and happy, however, in one's joviality to ensure that one does not transgress the laws of Shariah. (*Ma'ârifoel Qur'ân* – S.K. – Vol. 2 : Pg. 266)

S.57. When reading compulsory (Fard) Salâh on a journey to call out both the Adhân and the Iqâmah.
(*Tirmidhi* - S.K. VOL. 2 : Pg. 217)

S.58. Whilst on a journey to not unnecessarily omit the Sunnah and nafl salâh. (*Tirmidhi* – S.K. – Vol. 2 : Pg. 218)

S.59. Our Nabi ﷺ would not leave out the 2 Rakaats after the Maghrib Salâh and the 2 Rakaats before the Fard of Fajr Salaah, whether at home or on a journey.
(S.K. – Vol. 2 : Pg. 219



SUNNATS OF GREETING, HANDSHAKE AND EMBRACING

S.1. The Islamic greeting should precede all other speech.
(*Tirmidhî* – S.K. – Vol. 3 : Pg. 432)

S.2. When Muslims meet they should greet each other with the words:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ

Assalâmu 'Alaikum Wa Rahmatullâhi Wa Barakatuhû.

"Peace, mercy and blessings of Allah be upon you."
(*Abû Dâwûd* – S.K. – Vol. 3 : Pg. 437)

Note: From some weak narration it is understood that it is permissible to add "wa mugfe ra tuh" to the greeting, although the common practice of our Nabi ﷺ was not so. (*Al Azkâr* – S.K. – Vol. 3: Pg. 446)

S.3. The meeting and greeting should be with a smile (pleasant).
(*Bukhâri* – S.K. – Vol. 3 : Pg. 337)

S.4. Nabi ﷺ said that one cannot win over a persons heart with wealth but he can with a smile and good manners.
(S.K. – Vol. 3 : Pg. 337)

S.5. The person who greets first, without waiting for the other to greet, is the better. (*Tirmidhî* – S.K. – Vol. 3 : Pg. 436)

S.6. Abundant greeting develops mutual love.
(*Muslim* – S.K. – Vol. 3 : Pg. 433-434)

Note: Our Nabi ﷺ encouraged abundance of greeting.
(*At-Targhîb* – S.K. – Vol. 3 : Pg. 434-435)

S.7. Our Nabi ﷺ said that the one who does not reply to another's greeting is not one of us.
(S.K. – Vol. 3 : Pg. 437-438)

S.8. One should greet every person, i.e. those whom he knows and also those whom he does not know.
(*Bukhâri* – S.K. – Vol. 3 : Pg. 448)

S.9. Our Nabi ﷺ always tried to be the first to greet.
(S.K. – Vol. 4 : Pg. 352-353)



S.10. The mounted should greet those walking, those who are walking should greet the sitting and the fewer should greet the many. (*Bukhâri* – S.K. – Vol. 3 : Pg. 440)

Note: One of the wisdoms in this Sunnah is that it removes 'class differences' as due to this guidance the rich sometimes will be greeting the poor and at other times the poor (will be greeting) the rich.

S.11. That believer who greets twenty individuals or groups on the day of his death will most definitely be blessed with Jannah. (*Tabrâni* – S.K. – Vol. 3 : Pg. 435)

S.12. To greet again the person from whom one had parted company, even if such parting was for a short while only. (*Abû Dâwûd* – S.K. – Vol. 4 : Pg. 347)

S.13. To greet when entering or leaving the home (whether one's own house or that of another). (*Mishkât* – S.K. – Vol. 3 : Pg. 451)

Note: Greeting at the time of entering one's home is a means of Barakah and blessings in the house. (S.K. – Vol. 3 : Pg. 450)

Note: Such a person is also in the protection of Allah. (S.K. – Vol. 1 : Pg. 451)

S.14. Allah is a guarantee for that person who greets and then enters his house. i.e. Allah suffices for him during his life, after his death and Jannah shall be his abode. (S.K. – Vol. 3 : Pg. 451)

S.15. Entering one's home with greeting prevents the Satan from entering. (S.K. – Vol. 3 : Pg. 450)

S.16. It is reported that at night our Nabi ﷺ greeted so softly that those who were asleep were not disturbed and those who were awake could hear. (*Tirmidhî* – S.K. – Vol. 4 : Pg. 351)

S.17. When Nabi ﷺ went to any of his companion's homes then he greeted at the door (from outside). (*Abû Dâwûd* – S.K. – Vol. 4 : Pg. 347)

S.18. Our Nabi ﷺ would greet thrice. i.e. if there was no response, thereafter he would leave and not greet for the fourth time to evoke a response. (*Bukhâri* – S.K. – Vol. 4 : Pg. 348)



S.19. One should greet loud enough for the one (for whom the greeting is intended) to hear it. (S.K. – Vol. 4 : Pg. 352)

S.20. Our Nabi ﷺ sent back a companion who entered without having greeted or having sought permission. (To educate one's juniors in such a manner is Sunnah)
(*Tirmidhî* – S.K. – Vol. 4 : Pg. 350)

S.21. Our Nabi ﷺ has said that that person who seeks permission to enter any home or gathering without having first greeted should be refused permission. (*Mishkât* – S.K. – Vol. 3 : Pg. 441)

S.22. To greet children is also a Sunnah.
(*Bukhâri* – S.K. – Vol. 3 : Pg. 452)

S.23. The young should greet the elderly. (S.K. – Vol. 3 : Pg. 452)

S.24. The individual should greet the group.
(*Bukhâri* – S.K. – Vol. 3 : Pg. 453)

S.25. When groups of people meet then the greetings and responding by one from each group shall suffice for all.
(S.K. – Vol. 3 : Pg. 453)

S.26. For the Ulama not to initiate (begin) the greeting with a transgressor (even though he be a Muslim).
(*Mishkât* – *Bukhâri* – S.K. – Vol. 3 : Pg. 456 & Vol. 4 : Pg. 352)

Note: It should be remembered that the one greeting first is protected from pride, therefore, one should initiate the greeting for other than transgressors.

S.27. Nabi ﷺ has prohibited greeting by means of signals with the fingers or the hands as these are the styles of the Yahood and Nasaara, respectively. (*Tirmidhî* – S.K. – Vol. 4 : Pg. 347)

S.28. If a third person's greetings are conveyed to one then it should be answered in the following manner:



Wa 'Alaika Wa 'Alaihis-salâm

"Peace be upon you and him." (*Abû Dâwûd* – S.K. – Vol. 3 : Pg. 443)

S.29. Not to greet strangers from the opposite sex and if greeted not to respond. (S.K. – Vol. 3 : Pg.460)

S.30. Our Nabi ﷺ said that the perfect way for one to greet is to shake hands. (*Tirmi<u>dh</u>î* – S.K. – Vol. 3 : Pg. 463)

S.31. It is Sunnah to kiss the hands of the pious, elderly <u>A</u>alim (scholar). (*Abû Dâwûd* – S.K. – Vol. 4 : Pg. 363)

S.32. Whilst shaking hands the following du'<u>a</u>a should be read:

يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ

Yaghfirul-lâhu Lanâ Wa Lakum

"May Allah forgive us and you." *(Abû Dâwûd)*

S.33. Both hands should be used in handshakes. It is insufficient merely to let one's fingers touch those of the other. The palms should be firmly grasped. However, such pressure should not be applied (in handshakes) as would cause hurt to the other. (*Bukhâri* – S.K. – Vol. 4 : Pg. 355-356)

S.34. Nabi ﷺ has said that when two Muslims meet and shake hands then it becomes the duty of Allah to hear their du'â and to forgive them even before their hands separate. (S.K. – Vol. 3 : Pg. 461)

S.35. Whenever the Sa<u>h</u>âbah met they greeted and shook hands with each other and on returning from a journey they used to embrace. (each other) (*At-Targhîb* – S.K. – Vol. 2 : Pg. 238)

S.36. Women should also greet each other by shaking hands. *(Baihaqî)*

This should be encouraged as Nabi ﷺ has stated that mutual greetings shall create love and unity.

Note: Males should not greet or shake hands with females. This ruling applies to such females whom one can marry. Hence it is permissible to greet and shake hands with one's mother, sister, daughter, aunt, granny, wife, etc. However, it is permissible to greet ladies and those who are behind Purdah provided there is no fear of sin and mischief. (S.K. – Vol. 4 : Pg. 349)



S.37. Rasulullah's ﷺ habit was to wait with the person meeting him till the person departed. (S.K. – Vol. 4 : Pg. 449)

S.38. Also, Nabi ﷺ would not remove his hand from that person who was shaking it until the other removed his and Rasulullah ﷺ would not turn his face away from anybody. (*Tirmidhî* – S.K. – Vol. 3 : Pg. 465 & Vol. 4 : Pg. 222)

S.39. If somebody wished to whisper something to Rasulullah ﷺ then he would take his ear close to that speaker and he would not remove it until the speaker had completed.

S.40. If Rasulullah ﷺ wished to call somebody whose name he did not know, he used to call out to him with the words:

يَا ابْنَ عَبْدِ اللهِ

Yâ Ibna 'Abdillâh

"O! the son of Allah's slave." (S.K. – Vol. 4 : Pg. 447)

S.41. Our Nabi ﷺ said that Allah forgives the sins of those who shake hands even before their hands part.

(*Tirmidhî* – S.K. – Vol. 3 : Pg. 464)

S.42. To shake hands even when departing.

(*Tirmidhî* – S.K. – Vol. 3 : Pg. 465-466)

S.43. Rasulullah ﷺ has said that by shaking hands Allah removes malice (between people).

(*At-Targhîb* – S.K. – Vol. 3 : Pg. 463)

Note : Allah grants forgiveness after shaking hands upon all of the following being fulfilled:–

(1) Greeting upon meeting.

(2) Shaking hands.

(3) Seeking dua for foregiveness as in S.32.

(4) Praising Allah – this occurs when one responds to the enquiry of the other's health. *(Abû Dâwûd)*

SUNNATS REGARDING HOSPITALITY TO GUESTS

These sunnats are divided into three categories:-

(i) Those relating to unexpected guests;

(ii) Those relating to invited guests;

(iii) Those sunnats relating to both such guests.

A. Sunnats Regarding The Unexpected Guest:-

S.1. One should not go to another's house at meal times. It is narrated in one Hadith that Nabi ﷺ has said that it is forbidden to partake of the meals of another without being invited to do so. However, it is permissible and a sunnat to go to the house of one's true friend without an invitation and to partake of meals there.

S.2. One may place before an unexpected visitor whatever one has available (by way of food). However, one should not take a loan to obtain provisions for such visitor.

(*Baihaqî* – S.K. – Vol. 1 : Pg. 185)

S.3. If one does not have excess provisions then it is not necessary to feed the visitor.

S.4. Nabi ﷺ has said that it is a major sin to regard that which the host presents as little and mean or for the host himself to feel it low to offer it to his guest.

(*At-Targhîb* – S.K. – Vol. 1 : Pg. 183)

B. Sunnats Regarding The Invited Guest:-

S.1. The host should invite only pious people and not sinners as the latter shall spread wrong and sin.*

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* Here feeding refers to a meal by invitation and not food given to needy persons. As regards the feeding of a needy person, Allah has praised the feeding of even a captive and in those days only non-believers used to be in captivity. Furthermore, from... (Continued on next page)



S.2. Special meals should be prepared for the first day.
(*Bukhâri* – S.K. – Vol. 1 : Pg. 180)

S.3. A guest may be entertained and shown hospitality for a period of three days. Beyond the three day period would be charity. *(Ibid)*

S.4. A guest should not inconvenience his host by overstaying. *(Ibid)*

S.5. A person who does not accept an invitation has disobeyed Allah and His Rasul ﷺ, unless non-acceptance is within the ambit of Shariah. *(Abû Dâwûd)*

C. Sunnats Regarding Both The Unexpected And Invited Guests:-

S.1. Even though one's host had not treated him with honour and respect when he was a guest at that host's house, he must always treat that host with due respect and honour should he be a guest at his house.

S.2. One should not, as a guest, request anything that may cause inconvenience to the host.

S.3. If a host were to ask his guest to make a choice then the easier of the options should be chosen.

S.4. A guest should not inconvenience his host by overstaying.
(S.K. – Vol. 1 : Pg. 187)

S.5. To hasten in presenting meals to the guest, as in this gesture is honouring of the guest which is a command.

(Continued from previous page) the Hadith we learn that a lewd woman was granted divine pardon simply for quenching the thirst of a dog. Rasulullah ﷺ has given a clear cut rule that there is a reward for good treatment given to any living being whether pious or not, humans or animals. Hence in the case of need regarding food, the one who needs it will not matter but how urgent and severe the need is, will count. The greater the need the larger the reward from Allah. If the food is provided through an invitation for the intention of meeting some religious need then the reward will be in proportion to the nature and degree of the good in view. If however, there is no special religious interest, the extent of reward for feeding someone will depend on the degree of the piety of the invitee (guest). (Adapted from Fazaile Sadaqaat by Sheik-ul-Hadith Maulana Zakaria (A.R).).



Note: Hazrat Haatim Asum (A.R) has said that haste is from satan except in five matters:-

a) Feeding the guest;

b) Shrouding and burial of the deceased;

c) Marriage of an unmarried girl;

d) Discharging any Fard (obligatory) action;

e) Repentance for sins. (S.K. – Vol. 1 : Pg. 250-251)

S.6. At the beginning of the meal the host should wash his hands before the guest but after eating the guest should be made to wash first. This was done by Imâm Mâlik (A.R) when he was host to Imam Shaafiee. (S.K. – Vol. 1 : Pg. 250)

S.7. The guest should be honoured. (*Bukhâri* – S.K. – Vol. 1 : Pg. 179)

Note: By 'honoured' is meant providing to the best of one's ability, food and resting place. Ikrâm and honouring means to provide a little better than one normally provides for one's family.

S.8. Nabi ﷺ has said that there is no good in him who is not good to his guests. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 180)

S.9. It is the responsibility of all the Muslims to take care of the visitor that comes at night. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 181)

Note: This means that the passer-by who has not come as a guest to any specific person but is forced to stay at any place due to nightfall is the responsibility of all the Muslims of that locality.

S.10. The guest should not discuss the shortcomings of the host, if any. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 181)

S.11. Nabi ﷺ has said that the visitor comes with his own sustenance and leaves as a means of forgiveness for the host. (*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 182)

S.12. Nabi ﷺ has encouraged eating with the guest as the guest may feel uncomfortable eating alone. (*Ibn Hibbân* – S.K. – Vol. 1 : Pg. 182)

S.13. Nabi ﷺ informed the companions that when Allah wishes good with any individual then he sends him a gift.



The Sa<u>h</u>âbah (R.A.) questioned as to what this gift was? Nabi answered that it was the visitor and the guest.

(*Kanzul 'Ummâl* – S.K. – Vol. 1 : Pg. 182-183)

S.14. Nabi ﷺ has said that one will not have to answer for three foods:-

a. That which is eaten at the time of Iftaar i.e. at the time of breaking fast:

b. That which is eaten at the time of Sehri i.e. pre-dawn (when beginning fast);

c. That which is shared with fellow Believers.

(*Uswatoes Sawli<u>h</u>een* – S.K. – Vol. 1 : Pg. 184-185)

S.15. <u>H</u>azrat Anas (R.A) has said that the angels do not enter that home in which visitors do not come.

(*I<u>h</u>ya-ul-'Uloom* - S.K. – Vol. 1 : Pg. 185)

S.16. When the visitor departs, to see him off to the door.

(*Ibn Mâjah* - S.K. – Vol. 1 : Pg. 185)

S.17. One should not see the visitor off without arranging for his breakfast. It would be tantamount to not fulfilling the right of the visitor. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 186-187)

S.18. Whatever is spent in entertaining guests will not have to be accounted for on the day of resurrection.

(S.K. – Vol. 1 : Pg. 184)



SUNNATS PERTAINING TO INVITATIONS

S.1. Nabi ﷺ has encouraged the accepting of invitations even if it be to partake of trotters. (*Bukhâri* – S.K. – Vol. 1 : Pg. 170)

Note: Trotters was regarded as a cheap dish.

S.2. Whosoever does not accept an invitation has disobeyed Allah and His Nabi ﷺ. (*Bukhâri* – S.K. – Vol. 1 : Pg. 171)

Note: Provided that there are no shar'ê impediments like intermingling of sexes, music, ostentation, etc.

S.3. After accepting the invitation it is the prerogative of the guest to eat or not to eat. (*Muslim* – S.K. – Vol. 1 : Pg. 172)

S.4. If the meal is not to one's liking even then not to leave but rather to display patience.
(*Ibn Hibbân* – S.K. – Vol. 1 : Pg. 172-173)

S.5. If one cannot eat when invited (e.g. due to fasting) then one should at least make du'â for the host.
(*Muslim* – S.K. – Vol. 1 : Pg. 172)

S.6. If one receives two invitations simultaneously then one should accept the invitation of the one who is closer. If both homes are equidistant then the invitation of the one who is a closer neighbour , i.e. the one who has closer and greater ties. If both are of the same category as regards being neighbours then the invitation of the one who tendered the invitation first should be accepted.
(*Musnad Ahmad* – S.K. – Vol. 1 : Pg. 174)

S.7. Nabi ﷺ has prohibited accepting the invitation of a sinner. (*Majma'uz Zawâid* – S.K. – Vol. 1 : Pg. 174)

S.8. Nabi ﷺ has prohibited the eating of food of the proud ones. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 174)

Note: By 'proud ones' is meant those who are feeding to show off and exhibit their greatness, being large hearted and most generous.

S.9. Nabi ﷺ said he who participates in any invitation without being invited goes as a thief and (after eating) leaves as a robber. (*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 175)

S.10. Not to participate in any invite if one notices any unislamic practice. (*Bukhâri* – S.K. – Vol. 1 : Pg. 175)

S.11. Allamah Nawawe (A.R.) has written that due to the following reasons it shall not remain preferable to attend any invitations:

a) If one doubts whether the earnings of the one inviting is halâl or not;

b) If only the rich are invited;

c) If sinners and immodest people are also invited;

d) If the invitation is for name and fame;

e) If the invitation is to solicit support for some non-permissible act;

f) If there are any harâm acts at the place of eating e.g. music, intermingling of sexes, eating whilst sitting on chairs at tables; etc.

g) If alcohol is served;

h) Photography takes place;

i) If one is made to sit on silk sheets;

j) If one has to eat from silver or gold utensils; etc.

(S.K. – Vol. 1 : Pg. 175-176)

S.12. Worshiping Allah, feeding others and propagating the Deen are all means of entry into jannat.

(*Tirmidhî* – S.K. – Vol. 1 : Pg. 176)

S.13. Allah boasts in front of the angels about those who feed others. (*At-Targhîb* – S.K. – Vol. 1 : Pg. 177)



S.14. When invited and after partaking of the meal, to perform Salâh and make du'â for blessings for the host.

(*Tahâwe* – S.K. – Vol. 1 : Pg. 177)

S.15. After eating at a hosts place to supplicate for him in the following words:-

أَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ وَأَكَلَ طَعَامَكُمُ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ ؛

Aftara 'Indakumu-sâ'imûna Wa Akala Ta'aâmakumul Abrâru Wasallat 'Alaykumul Malâ'ikatu.

"May the fasting person open fast by you, may the pious eat your food and may angels pray for forgiveness for you."

(*Abû Dâwûd* – S.K. – Vol. 1 : Pg. 236)

INK OF THE SCHOLARS AND BLOOD OF THE MARTYRS WEIGHED

The Holy Prophet ﷺ has stated that on the day of Qiyâmah the ink of the 'Ulamâ (scholars), with which they had written the 'Ilm (knowledge) of Deen and the blood of the martyrs will be weighed. The ink of the scholars will be weightier than the blood of the martyrs. *(Ma'ârifoel Qur'ân – Mufti Shafe'â (A.R.)*

SUNNATS OF GIFTS

S.1. Both to give and receive gifts is sunnat.

(*Bukhâri* – S.K. – Vol. 2 : Pg. 104-105)

Note: The primary purpose of giving gifts is to make the recipient happy and to obtain his love and thereby be honoured with the du'â and supplications of the recipient. The obtaining of reward is secondary. Contrary to this is 'Sadaqah' where the primary objective is reward. Gifts, therefore, may be given to the rich and wealthy also whereas 'Sadaqah' (charity) may not. (S.K. – Vol. 2 : Pg. 104-105)

S.2. Nabi ﷺ has said that the giving and taking of gifts increases mutual love and removes malice. (S.K. – Vol. 2 : Pg. 107)

S.3. Nabi ﷺ has said that gifts received without asking or having any secret desire for it (Ishraaf) should be accepted and not returned. (*Ibn Hibbân* – S.K. – Vol. 2 : Pg. 116)

Note: Care should be taken that presents and gifts are not given on such occasions as wedding anniversaries and birthdays as this is tantamount to emulation of the non-muslims which Nabi ﷺ has prohibited.

S.4. Gifts should be given in secrecy. However, it is preferable for the recipient to mention the gift to others.

(S.K. – Vol. 2 : Pg. 127)

Note: It is clear from the above that it is not permissible for either the bride or the bridegroom's party to display the gifts that they intend giving to the other party during wedding's.

S.5. If the gift is not cash (money), then one should give such a present as will be most useful and beneficial for the recipient. (S.K. – Vol. 2 : Pg. 108)

S.6. One should not mention any of one's personal needs before or even after giving a gift. (S.K. – Vol. 2 : Pg. 129)

S.7. One should not give so much as will become difficult for the recipient to accept. (S.K. – Vol. 2 : Pg. 129)

S.8. One should not talk or boast of one's gesture after giving a present.



S.9. When giving gifts to one's children it is preferable (mustahab) to give all the children equally.

(*Bukhâri* – S.K. – Vol. 2 : Pg. 82)

Note: However, due to any virtue or other reason it is permissible to give one child more than another as Hadrat Abu Bakr (R.A.) gave more to Hadrat Aa'isha (R.A.) than his other children.

(*Tahâwê* – S.K. – Vol. 2 : Pg. 82)

S.10. Nabi ﷺ has said that to take back a gift is like a dog licking its vomit. (*Bukhâri* – S.K. – Vol. 2 : Pg. 83-84)

S.11. To enquire from the one bringing (anything) whether it is a gift or sadaqah. (*Bukhâri* – S.K. – Vol. 2 : Pg. 105)

S.12. Nabi ﷺ used to give the sadaqah away to the deserving Sahâbah. However, Nabi ﷺ also ate from the gifts.

(S.K. – Vol. 2 : Pg. 106)

S.13. Nabi ﷺ said that the exchanging of 'food' gifts is a source of increase in one's sustenance. (S.K. – Vol. 2 : Pg. 106)

S.14. Nabi ﷺ has advised that one should add water to the gravy as this will enable one to help one's poor neighbours.

(S.K. – Vol. 2 : Pg. 106-107)

S.15. Nabi ﷺ has said that a gift is sustenance from Allah. Whoever is given a gift should accept it and endeavour to reciprocate with that which is better.

(*Ibn Abi Aldunya* – S.K. – Vol. 2 : Pg. 107)

S.16. The Sahâbah (R.A) used to be watchful of the needs of Nabi ﷺ and upon learning of any need, present that as a gift. (S.K. – Vol. 2 : Pg. 108)

Note: Nowadays one should give such presents to the pious and the scholars who are engaged in the propagation of deen that will fulfill some need of theirs.

S.17. It is allowed to give as a gift that which one has received as a present. (S.K. – Vol. 2 : Pg. 112)

S.18. To give cash as a present is also allowed.

(*Tirmidhi* – S.K. – Vol. 2 : Pg. 113)



S.19. It is permissible to use minors to transport the gifts.
(S.K. – Vol. 2 : Pg. 115)

S.20. Nabi ﷺ even accepted the gifts of women.
(S.K. – Vol. 2 : Pg. 119)

S.21. Nabi ﷺ encouraged the ladies to exchange gifts.
(S.K. – Vol. 2 : Pg. 121)

S.22. Nabi ﷺ advised the women not to regard the gift from their neighbour as lowly even if it is goat trotters.
(*Bukhâri* – S.K. – Vol. 2 : Pg. 121)

S.23. Not to accept any gift due to a valid shar'ê reason is allowed (e.g. refusing food as one is fasting)
(*Bukhâri* – S.K. – Vol. 2 : Pg. 122)

S.24. The co-wives of Nabi ﷺ used to send gifts to one another. (*Ibn Mâjah* – S.K. – Vol. 2 : Pg. 123)

S.25. It was the practice of Nabi ﷺ to reciprocate and give a gift to the one who gave him a gift. (*Bukhâri* – S.K. – Vol. 2 : Pg. 123)

Note: This reciprocating is not obligatory but rather good ethics.
('*Umdatoel Qâri* – S.K. – Vol. 2 : Pg. 124)

S.26. By means of gifts enmity converts to love.
(S.K. – Vol. 2 : Pg. 124)

S.27. Nabi ﷺ has encouraged the accepting of gifts from even the poor and in return to give them something better.
(*Sharhoes Sunnah* – S.K. – Vol. 2 : Pg. 124)

S.28. To give the bride and bridegroom gifts.
(*Bukhâri* – S.K. – Vol. 2 : Pg. 124-125)

S.29. To give one's non-Muslim relatives gifts.
(*Bukhâri* – S.K. – Vol. 2 : Pg. 126)

S.30. The neighbour that lives closer to one should be preferred when giving gifts. (*Bukhâri* – S.K. – Vol. 2 : Pg. 126)

S.31. Nabi ﷺ has encouraged the accepting of even cheap and little gifts (gifts that are not expensive).
(*Tirmidhî* – S.K. – Vol. 2 : Pg. 127)



S.32. Imâm Ghazzâlî (R.A.) has written the following important advice concerning gifts.

1. Is the item that is being presented as a gift halâl and permissible or not? If it is harâm or even doubtful then it should not be accepted.

2. The intention of the giver i.e. it is being given with the intention of gift so that the recipient can become happy and mutual love can increase and not for any ulterior motive.

3. The recipient should not feel or experience difficulty in accepting the gift because of it's being too large or even if one feels that, the one giving the gift will brag of it. In such instances, it must not be accepted.

4. The recipient should ponder upon his own condition. Is he being given that gift because of his own piety or because he is being assumed to be an Aalim when in fact he is not, or upon pondering on his own disposition he realizes that he is guilty of such sin/s which could have prevented the giver to present that gift if he (the giver) had known about the sin. (S.K. – Vol. 2 : Pg. 129-130)

S.33. Not to accept gifts from the proud i.e. those whose intentions for giving the gift is to show of.

(*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 130)

S.34. Nabi ﷺ advised not to accept the gift of the one to whom one had given a loan. (*Bukhâri* – S.K. – Vol. 2 : Pg. 132)

Note: To derive benefit after giving a loan is tantamount to Riba (interest) and is, therefore, prohibited. However, the scholars say that if the giving and receiving of gifts had been the normal practice between them (prior to the loan) then it would not be prohibited.

S.35. The following gifts should not be refused:-

1. Milk;
2. Pillow;



3. Oil.; *(Tirmidhî)*
4. Sweets; *(Seerat)*
5. ‘Itr (perfume); *(Bukhâri)*
6. Meat; *(Ibn Mâjah)*
7. Sweet smelling flower. *(Mishkât)*

(S.K. – Vol. 2 : Pg. 133)

S.36. Nabi ﷺ has said that whosoever does good to you then reciprocate and if this is not possible then make du‘â for such a person. (*Tabrâni* – S.K. – Vol. 2 : Pg. 134)

S.37. Our Nabi ﷺ has said that the one who makes the following du‘â for him who gives one a gift has fully praised him. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 134)

جَزَاكَ اللّٰهُ خَيْرًا

Jazâkal Lâhu Khairâ.

“May Allah grant you the best reward.”

S.38. Nabi ﷺ has said that the person who accepts a gift from the one for whom he interceded then he has entered the doors of ‘Riba’ interest. (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 140)

S.39. It is preferable to distribute the gift given in a gathering amongst those present. (*Ibn Mâjah* – S.K. – Vol. 1 : Pg. 134)

Note: This refers to gifts of edibles.

S.40. Our Nabi ﷺ prohibited those in positions of authority from accepting gifts. (As such persons are given gifts only due to their positions.) (*Mishkât* – S.K. – Vol. 2 : Pg. 138)

SUNNATS OF A MAJLIS (GATHERING)

S.1. Allah should be remembered in every gathering, and in every majlis (gathering) to recite durood sharêf at least once. (S.K. – Vol. 4 : Pg. 225)

S.2. To welcome the one coming into the gathering. (S.K. – Vol. 4 : Pg. 210)

S.3. To smile at the one coming into the gathering so as to make the newcomer comfortable. (S.K. – Vol. 4 : Pg. 210)

S.4. To greet when entering and leaving any gathering. (S.K. – Vol. 1 : Pg. 217)

S.5. Generally our Nabi ﷺ did not sit cross legged, however after the Fajr Salâh until Ishrâq, for purposes of ease, he sat cross legged. (*Abû Dâwûd* – S.K. – Vol. 4 : Pg. 233)

S.6. To sit on a chair and teach those in a gathering. (*Muslim* – S.K. – Vol. 4 : Pg. 234)

Note: Our Nabi ﷺ sat on a chair in the musjid whilst teaching.

S.7. Our Nabi ﷺ would not sit with his knees extending beyond that of his companions but they would be in line with those in the gathering. (This was due to our Nabi's ﷺ humility). (*Ibn Mâjah* – S.K. – Vol. 4 : Pg. 236)

S.8. One should sit at any place in a gathering. (i.e. wherever there is place and not force oneself close to the speaker). (S.K. – Vol. 4 : Pg. 207-208)

S.9. It is not permissible for a person to sit, in a gathering, between two people without their permission. (*Abû Dâwûd* – S.K. – Vol. 4 : Pg. 217)

S.10. It is incorrect to remove any person from his seat and to sit in his place. (*Bukhâri* – S.K. – Vol. 4 : Pg. 218)

S.11. If two people are sitting and discussing not to join in that gathering but with their permission. (S.K. – Vol. 4 : Pg. 217)

S.12. To sit close together and not far apart. (*Abû Dâwûd)*



S.13. If any person comes into a gathering, then out of respect to make place for him, this will make the newcomer feel accepted. (It is, therefore, a sunnat even if there is place in the gathering). (S.K. – Vol. 4 : Pg. 208-209)

Note: One should also adopt those forms of respect that are acceptable in society (and not contrary to the shari'at). (S.K. – Vol. 4 : Pg. 209)

S.14. If there are three people in a gathering it is wrong for two of them to talk in a language which is foreign to the third. *(Bukhâri)*

S.15. When Nabi ﷺ intended to leave any gathering, in which he participated, he would recite Istigfaar 20 times. (*Ibn Sunni* – S.K. – Vol. 4 : Pg. 233)

In one narration the following Istigfaar is reported:

أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ

Astaghfirullâhal-ladhî Lâ Ilâha Illa Huwal-hayyul-qayyumu Wa Atûbu Ilaihi.

"I seek forgiveness of Allah, there is no deity worthy of worship besides Him, Who is Alive and Everlasting and I turn towards Him."

S.16. Our Nabi ﷺ would participate in the discussion that was carrying on in any gathering whether pertaining to worldly matters or the hereafter. (S.K. – Vol. 4 : Pg. 210-211)

S.17. Nabi ﷺ has said that the recital of the following du'â before standing up from any gathering is a means of forgiveness of the sins committed in that gathering: (*Tirmidhî* – S.K. – Vol. 4 : Pg. 229)

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَأَشْهَدُ أَنْ لَّآ

إِلٰهَ إِلَّآ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ

Subhânallâhi Wa Bihamdihî Subhânakal-lâhumma Wa Bihamdika Wa Ashhadu Al-lâilâha Illâ Anta Astaghfiruka Wa Atûbu Ilaik.

"Glory be to Allah and Praise be to Him. O! Allah I glorify Yo and Praise You and testify that there is none worthy of worship b You and seek Your forgiveness and I turn to You"

S.18. The Sahâbah (R.A.) used to stand up, out of respect, wh our Nabi ﷺ stood up upon the completion of the majlis (S.K. – Vol. 4 : Pg. 21

S.19. It is preferable to stand up to honour one's elders lik parents, educators etc. when they come into an gathering. (*Shâmi* – S.K. – Vol. 4 : Pg. 21

FOR ALL TYPES OF HEART AILMENTS

يَاقَوِيُّ الْقَادِرُ الْمُقْتَدِرُ قَوِّنِيْ فِيْ قَلْبِيْ ؞

After every fard salât, place the right palm on the heart and recite the above du'â 7 times. Recite Durûd Sharîf three times before and after the du'â. Thereafter, blow on the palm and rub it over the heart.

SUNNATS OF VISITING THE SICK

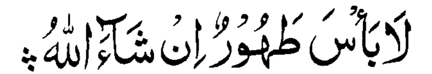
S.1 There are great rewards in visiting the sick. Nabi ﷺ has said that whoever visits a sick person in the morning then 70,000 angels shall invoke mercy on the visitor until the evening and whosoever visits a sick person in the evening then 70,000 angels shall make du'â for mercy for that visitor until the morning and he shall also have a garden in Jannat. *(Mishkât)*

S.2 When visiting the sick one should first greet the patient and then enquire about his health.

S.3 One should not visit the sick for long (overstay such visit). *(Baihaqî)*

S.4 One should always encourage the sick person and be careful not to speak of things as may cause despair and loss of hope. *(Tirmidhî)*

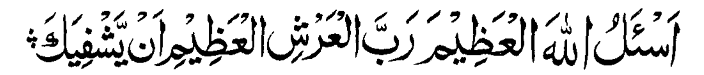
S.5 One should say the following when in the presence of the patient.



Lâ Bâ'sa Tahûrun Inshâ'-allâh.

"Do not be afraid if Allâh wills this will be an atonement for one's sins." *(Tirmidhi)*

And to also make the following du'â for the patient (7 times):



As'alul-lâhal 'Azîma Rabbal-'arshil 'Azîmi Ay-yashfiyaka.

"I ask Allâh the Great, Who is the Sustainer of the Great Throne to give you 'shifâ' (cure)."



Benefit : Nabi ﷺ has said that whenever a Muslim visits a Muslim patient and reads the above du‘â seven times then the patient will definitely recover from his illness except such illness which shall result in death.

S.6 If possible, one should take a gift for the patient and if need be, assist financially, since Nabi ﷺ has said that the best person is he who benefits mankind.

S.7 Even when visiting the sick, one’s intention should be correct that is to gain Allâh’s pleasure.

S.8 One should not force the sick person to eat or drink. *(Mishkât)*

S.9 It is harâm to make t‘âwîzes against Shari‘at e.g. a t‘âwîz to create friction between husband and wife. Similarly jadu (witch-craft) is also harâm, and also against sunnat. *(Mishkât)*

S.10 To request the patient to make du‘â as his du‘âs are accepted. *(Baihaqî)*

S.11 A sick person’s du‘a is like that of the angels. *(Ibn Mâjah)*

S.12 Whoever reads the following du‘â upon seeing another afflicted with sickness or difficulty shall himself be saved from it (Insha Allâh).

اَلْحَمْدُ لِلّٰهِ الَّذِىْ عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِىْ عَلٰى
كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا ۝

Alhamdulillâhil-ladhî ‘Âfânî Mimmab-talâka Bihî Wa Faddalanî ‘Alâ Kathîrim-mimman Khalaqa Tafdîlâ.

“All praise is due to Allâh who has saved me from that with which He afflicted you and gave me excellence over most of whom He created.” *(Tirmidhî)*

Sunnats Pertaining To Sickness And Cure

S.1 Nabi ﷺ has said that every sickness has a cure. *(Muslim)*

S.2 Our Nabi ﷺ used to resort to treatment himself when he fell ill and he also encouraged others to have treatment (when ill) saying: "Allâh has sent down sickness and for each sickness there is a cure except one."
When asked which one Nabi ﷺ replied: "Old age." *(Tirmidhî)*

S.3 Nabi ﷺ used to advise the patient to employ the services of a skillful and proficient doctor. He ﷺ also advised the sick to control their diet (i.e. not to eat those things which shall have an adverse effect on one's health). *(Zâdul-Ma'âd)*

S.4 Nabi ﷺ has said that Allâh has not put a cure for us in harâm things. *(Ibid)*

S.5 Our Nabi ﷺ did not set any specific day or time for visiting the sick but rather He ﷺ used to visit them whenever he found the opportunity to do so. *(Ibid)*

S.6 One should, whilst visiting the sick, refrain from making a noise but should sit quietly and with dignity. One should also not stay for too long, when doing so. *(Mishkât)*

S.7 Our Nabi ﷺ used to position himself close to the patient (when visiting the sick) and sit by his bedside and ask the patient: "How are you feeling?" *(Ibid)*

S.8 Nabi ﷺ used to place his hand on the patient's head when visiting him. *(Hisn)*

S.9 Nabi ﷺ has said that one should, as far as possible, give the patient whatever he asks for as long as the item requested is not harmful (to the patient). *(Ibid)*



S.10 Our Nabi ﷺ has said that when visiting a patient one should try to make him happy (for example one could say: "Insha-Allâh, you have still got long to live." This, of course, will not affect what is pre-destined for the patient but it will make him feel comforted). *(Tirmidhî)*

S.11 Nabi ﷺ would sometimes place his blessed hand on the patient's forehead and then pass his hand over the patient's chest and stomach whilst making the following du'â:
"O Allâh! give him shifâ (cure)."
At times Nabi ﷺ used to tell the patient:
"There is nothing to worry about. Insha-Allâh everything shall come alright."
Nabi ﷺ used to sometimes say to the patient:
"This sickness is a 'Kaffârah', an expiation (wiping off, or cleansing) of the sins." *(Zâdul-Ma'âd)*

S.12 Hadrat 'Âisha (R.A.) reports that whenever any of them fell sick, Nabi ﷺ used to pass his hands over them whilst reciting:

اَللّٰهُمَّ اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَآءَ
اِلَّا شِفَآؤُكَ شِفَآءً لَّا يُغَادِرُ سَقَمًا

Allâhumma Adhhibil-bâ'sa Rabban-nâsi Washfi Antash-shâfi Lâ Shifâ'a Illâ Shifâ'uka Shifâ'al-la-Yughadiru saqama

"O Allâh, O Sustainer of all people (mankind), remove the difficulty and grant (the) cure. You alone can grant cure and there is no cure and recovery besides Your cure. Grant such a cure which leaves no trace of illness." *(Muslim)*

S.13 When Nabi ﷺ himself used to fall ill, he used to read the four "quls" whilst passing his hands over his own blessed body and after reading he used to blow on his own body. *(Muslim)*



S.14 **For Pain:**

To place one's hand on the place (from which the pain issues) and then to recite, seven times, the following du'â after having read "Bismillâh" three times:

أَعُوْذُ بِعِزَّةِ اللهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَآ اَجِدُ وَاُحَاذِرُ

A'û<u>dh</u>u Bi'iz-zatil-lâhi Wa Qudratihî Min Sharri Ma Ajidu Wa U<u>h</u>â<u>dh</u>iru.

"I seek protection in the might and power of Allâh from the evil of what I find and which I fear." *(Muslim)*

By doing the above Insha-Allâh, one shall be relieved of the pain.

S.15 **For Sores And Wounds:**

To take saliva on the index finger and place it on a sandy ground, thereafter to read:

بِسْمِ اللهِ تُرْبَةُ اَرْضِنَا بِرِيْقَةِ بَعْضِنَا لِيُشْفٰى سَقِيْمُنَا بِاِذْنِ رَبِّنَا

Bismillâhi Turbatu Ar<u>d</u>inâ Birîqati Ba'<u>d</u>inâ Liyushfâ Saqîmanâ Bi-i<u>dh</u>ni Rabbinâ.

"I seek blessings in the name of Allâh. This is the soil of our land mixed with the saliva of one of us so that it can cure our patient with the command and permission of our Rabb."

The finger should then be passed over the wound. *(Zâd-ul-Ma'âd)*

S.16 Whoever, in a state of illness, reads the following forty times then, should he recover, his sins shall be forgiven and, should he die, he shall be granted the reward of a martyr.

لَآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۝

Lâ-ilâha Illâ Anta Sub<u>h</u>ânaka Innî Kuntu Minaz-zâlimîn.

There is none worthy of worship except You (Allâh), purity belongs to You, verily, I am from the wrongdoers.

S.17. If the following is read then he shall be saved from the fire of hell. *(Ibn Mâjah)*

لَا إِلٰهَ إِلَّا اللّٰهُ اللّٰهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَا إِلٰهَ إِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Lâ-ilâha Illal-lâhu Allâhu Akbar Lâ Ilâha Illal-lâhu Wahdahû Lâ Sharîka Lahû Lâ Ilâha Illalâhu Lahul-mulku Wa Lahul-hamdu Lâ Ilâha Illallâhu Walâ Hawla Walâ Quwwata Illâ Billâhi.

"There is none worthy of worship but Allâh, Allâh is the greatest; there is none worthy of worship but Allâh, He is alone and He has no partner; there is none worthy of worship but Allâh, His is the kingdom and for Him is all Praise; there is none worthy of worship but Allâh, and there is no power and might except from Allâh."

S.18 One should sincerely make the following du'â in one's sickness:

اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ بِبَلَدِ رَسُوْلِكَ

Allâhummarzuqni Shahâdatan Fî Sabîlika Waj-'al Mawtî Bibaladi Rasûlik.

"O Allâh! Grant me martyrdom in Your path and grant me death in the city of Your Rasûl ﷺ" *(Hisn)*

S.19 Nabi ﷺ has said that for some believers, "Allâh sets such a high position (in the Hereafter) that they cannot reach it by means of their actions (in this world)."

In such an event, Almighty Allâh involves them in pain either through illness or loss of wealth or anguish on account of their children and then Allâh grants them the ability to make sabr (bear patiently) so that they becomes entitled to that high position of Jannat (Paradise). *(Abû Dâwûd)*

Note: The above should be remembered whenever one is faced with any difficulty and hardship. It shall lessen the anguish and pain.

SOME SUNNATS ESPECIALLY FOR FEMALES

S.1 If out of necessity a female has to venture out of the house then she should walk on the side and not in the middle of any street or pathway. *(Abû Dâwûd)*

S.2 It is preferable for females to be content with silver jewellery and not insist on gold. *(Ibid)*

S.3 Whosoever (due to pride and vanity) wears gold jewellery shall be punished in the Hereafter. *(Ibid)*

S.4 Females should not wear such jewellery that cause a jingling noise with movement. *(Ibid)*

S.5 It is preferable for females to keep using 'mehndi' (henna) on the hands. *(Ibid)*

S.6 Nabi ﷺ has said that the perfume used by females should not have smell. *(Ibid)*

S.7 Females (including girls) should not wear thin (see-through) clothes.

S.8 If the headgear (orni) is thin then a thick scarf should be worn below it. In a similar manner if the clothes (or dress) are thin, a thick loose fitting pettycoat should be worn below such clothing. *(Ahmad)*

S.9 Females should not wear such clothes as will reveal the contours or shapes of their bodies. *(Ahmad)*

S.10 A female should not remain, at any time, in the company of strangers—one whom she is not prohibited from marrying.

THE MARRIAGE OF RASÛLE KARÎM'S ﷺ DAUGHTER: QUEEN OF JANNAT: BIBI FÂTIMAH ZAHRÂ (R.A.)

When Hadrat Fatimah (R.A.) was 15 years old (and of marriageable age), Hadrat Abu Bakr (R.A.) and Hadrat 'Omar (R.A.) sent proposals to Rasûl ﷺ to marry Hadrat Fâtimah. Rasûl ﷺ however, declined, for the reason that she was still young in age.

N.B.: Hadrat Fâtimah (R.A.) had turned 15 when proposals for her marriage began to come from high and noble families. But our Nabi ﷺ remained irresponsive. Hadrat Ali (R.A.) was at that time 21 years of age. He has related: 'It occurred to me that I should go and make a formal proposal, but then I thought "How could this be accomplished, for I possess nothing." At last, encouraged by the Prophet's kindness I went to him and expressed my intention. Rasûlullâh ﷺ was pleased and, accepting the proposal, asked:

" Ali, do you possess any riches?"

I replied, "Apart from a horse and a shield I possess nothing." He said, "A soldier must of course, have his horse. Go and sell your shield."

Hadrat 'Ali (R.A.) went and sold his shield for 400 dirhams. Thereafter, Rasûlullâh ﷺ called Hadrat Bilâl (R.A.) and asked him to bring 'itr' (perfume–non alcholic) and a few other things and sent Hadrat Anas (R.A.) to call Hadrat Abû Bakr, 'Uthman, Zubair (R.A.) with some men of the Ansâr. When these men arrived and had taken their seats, Rasûlullâh ﷺ recited the Khutba of Nikah and gave Hadrat Fâtimah (R.A.) in nikah quite simply to Hadrat Ali (R.A.). He said: "Bear you all witness, I have given Fâtimah to 'Ali for 400 mithqâls of silver and 'Ali has accepted." He then raised his head and made du'â.

Hadrat Fâtimah (R.A.) was sent without any clamour, hue and cry in the company of Hadrat Umme Aiman (R.A.).

Rasûlullâh ﷺ himself visited them and made du'â for them and asked for a basin of water in which he blew after reciting *Qul-huwallâhu Ahad*, *Al-Falaq* and *An-nâs* and then sprinkled on both Hadrat 'Ali (R.A.) and Hadrat Fâtimah (R.A.). Rasûlullâh ﷺ gave Hadrat Fâtimah (R.A.) a silver bracelet, 2 Yemeni sheets, 4 mattresses, one blanket, one pillow, one cup, one hand grinding mill, one bedstead, a small water skin and an earthen pitcher.

Nabi ﷺ advised them that the indoor work should be done by Hadrat Fâtimah (R.A.) and the outdoor work by Hadrat 'Ali (R.A.). In this simple fashion the wedding of the daughter of the leader of both the worlds took place.

In following the sunnat, a wedding becomes so simple and easy to fulfil.

SOME BENEFITS DERIVED FROM THE ABOVE MENTIONED OCCASION

We understand, from the above:

a) The present day customs as regards engagements are contrary to sunnah. A verbal proposal and answer is sufficient;

b) To unnecessarily delay nikâh after having reached the age of nikâh is incorrect;

c) It is appropriate that the bridegroom be a few years older than the bride;

d) There is nothing wrong in inviting one's close associates for the occasion of nikâh. The wisdom being the announcement of the nikâh. It should also be borne in



mind that no special pains should be taken in gathering the people (from far off places) but a few who are at hand (close by) should be called.

e) If the father is an Âlim (scholar of Deen) he should himself solemnise (and indeed perform) the nikâh;

f) It is incorrect to extract exhorbitant mehr;

g) It is better to give the mehr-e-Fâtimah, but if one does not have the means then there is nothing wrong in giving less;

h) Rasûlullâh's ﷺ daughter's wedding was a very simple affair. We should bear in mind that she was the daughter of the leader of both the worlds and yet there was no pomp and show;

i) On the other hand if we are in possession of substantial means, then it is only a wastage of such means to make a show to the world by holding extravagant weddings in the purchase of new attire and for travel (on the wedding occasion);

j) It is totally un-Islâmic for those, who are not in possession of means, to incur debts in order to have grandiose weddings.

k) It is a fallacy to imagine that one's respect and image will be lost if one does not invite many people. Can our respect be anything at all compared to that of Rasûlullâh's ﷺ ? (Allâh forbid). It is incumbent upon us to know at all times that we are lower in respect and rank than Rasûlullâh ﷺ.

l) The present day practise of the intermingling of sexes (on occasions of marriage) is an act of sin and it is totally inappropriate that the newly weds have to commence their married lives in sin.

m) It is haram to hold engagement parties and so called "mehndi parties".

n) The bride should not, out of shyness, remain seated during times of salât.

o) If the house of the son-in-law is close by, then the sunnat practise of sprinkling water should be fulfilled.

p) It is incorrect for the bride to remain veiled in front of her husband after the nikâh.

q) Three things should be borne in mind when giving one's daughter gifts and presents at the time of the nikâh:

- presents should be given within one's means (it is not permissible to take loans on interest, for such presents).
- To give necessary items,
- A show should not be made of whatever is given.

r) It is sunnat for the bridegroom's people to make Walîmah.

Note: In Walîmah, whatever is easily available should be fed to the people and care should be taken that there is no extravagance, show and also that no debts are incurred in the process.

s) It is incorrect for the bride's people to have a Walîmah or any feeding before or after the nikâh.

t) To delay nikâh after the "engagement" is un-Islâmic.

u) In aping Western methods sheepishly, Muslims have adopted many customs which are un-Islamic and frowned upon.

Some examples are:

- displaying the bride on stage;
- inviting guests for the wedding from far-off places;
- receiving guests in the hall;

- the bride's people incurring unnecessary expenses by holding a feast which has no basis in Shari'at. We should remember that Walîmah is the feast arranged by the bridegroom after the marriage is consumated.

v) It is contrary to the Sunnat (and a practise of some non-Muslim tribes in India) to wish, hope for or demand presents and gifts for the bridegroom, from the bride's people. We should always remember that our Nabi ﷺ did not give Hadrat 'Ali (R.A.) anything except du'â.

FOR A GOOD ENVIRONMENT AT HOME

Recite يَا وَدُوْدُ one thousand and one times beginning and ending with Durûd Sharîf eleven times. This should be carried out after 'Ishâ for seven days.

SUNNATS WHEN A CHILD IS BORN

It is indeed a joyous occasion when parents are blessed with the birth of a child. However, the extent of the joy will be enhanced even further if the laws of Shari'at are observed and all other meaningless rituals are cast aside since they are neither mentioned in the Holy Qur'ân nor cited in the Ahâdi<u>th</u>.

S.1 Ha<u>d</u>rat Fatimah (R.A.) reports that when it was time for me to deliver my child, Nabi ﷺ sent Ha<u>d</u>rat Umme Salmah (R.A.) and Ha<u>d</u>rat Zainab (R.A.) to me with the instruction that they read Aayatul Kursi, the Surah Al-Falaq and An-Nâs and the following verse for easier delivery:

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِىْ سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوٰى عَلَى الْعَرْشِ يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا وَّالشَّمْسَ
وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍۢ بِأَمْرِهٖ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبٰرَكَ
اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ إِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝

Inna Rabbakumul-lâhul-la<u>dh</u>î Khalaqas-samâwâti Wal-ar<u>d</u>a Fî Sittati Ayyamin Thummas-tawâ 'Alal-'arsh * Yughshil-lailan-nahâra Yatlubuhû Ha<u>th</u>î<u>th</u>aw Wash-shamsa Wal-qamara Wan-nujûma Musakh-kharâtim Bi-amrihî * Alâ Lahul-khalqu Wal-amru Tabârakal-lâhu Rabbul-'Âlamîn* 'Ud'û Rabbakum Ta<u>d</u>arru'aw Wa Khufyah-Innahû Lâ yu<u>h</u>ibbul-mu'tadîn.

S.2 The afterbirth (placenta) and navel cord should be buried with due care since they are parts of the human body.

S.3 Upon birth, the newly born child should be given a proper ghusl (bath).

S.4 Thereafter, the first words to reach the child's ears should be the message of the Greatness and Oneness of Allâh Ta'ala and the Prophethood of Rasulullâh ﷺ . This is

done by giving a<u>dh</u>ân near the right ear and Iqâmat close to the left ear of the newly born (this noble act should be (preferably) the prerogative of an 'Âlim or a pious elder of the family). If such a person is not immediately available then any Muslim male may perform this sunnat.

S.5 To perform Ta<u>h</u>neek (the placing of a date, softened by chewing, on the tongue of the newborn).

The act of Ta<u>h</u>neek should also be the prerogative of an 'Âlim or a pious elder of the family. If such a person is not available then any Muslim male may perform this act. Honey may be substituted for dates, if dates are not available. *(Bukhâri)*

S.6 To give the newborn an appropriate name on the 7th day. *(Abû Dâwûd)*

S.7 To make 'aqîqa on the 7th day. *(Abû Dâwûd)*

S.8 'Aqîqa is a form of sadqah (charity) wherby the child is safeguarded against misfortune. Two sheep, alternatively two goats, are offered in the case of a male while one goat or one sheep suffices in the case of a female. If, for some reason, 'aqîqa was not made on the 7th day then it should be done on the 14th, the 21st, 28th (or any day in multiples of seven thereafter). The sooner 'aqîqa is performed, the better.

S.9 It is mustahab to remove the baby's hair on the 7th day after birth. Gold, alternatively silver, equivalent to the weight of the removed hair may be given as charity to the poor, otherwise its equivalent value in money will suffice. The hair should be buried with due care and respect.

S.10 To prescribe salât (namâz) to our children when they are seven years of age.

S.11 To chastise them (if they do not perform salât) when they are ten years of age. One is reminded here of the separating of the bedding of males from that of females (when the child attains nine years of age).

SUNNATS RELATING TO DEATH, MOURNING, SHROUDING AND BURIAL

S.1 The face of the dying person should be turned towards Qiblah and he/she (i.e. the person in the throes of death) should read:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَالْحِقْنِيْ بِالرَّفِيْقِ الْاَعْلٰى لَآ اِلٰهَ اِلَّا اللّٰهُ

Allâhummagh-firlî Warhamnî Wal-hiqnî Bir-rafîqil A'alâ Lâ Ilâha Illallâh.

"O Allâh! Forgive me, have mercy on me and join me with the highest Companion; there is none worthy of worship but Allâh."

He should also say:

اَللّٰهُمَّ اَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ ۞

Allâhumma A'innî 'Alâ Ghamaratil-mauti Wa Sakarâtil-maut.

"O Allâh! Help me at this moment of the agony of death."

S.2 Talqîn of Kalimah Shahadat should be made — i.e. the dying person should be encouraged to recite the kalimah which is a testification of the oneness of Allâh and acceptance of Rasûlullâh ﷺ as a Rasûl and Messenger of Allâh. *(Tirmidhî)*

S.3 Sûrah Yâsin could be recited besides him and the pious should remain near him.

This shall lessen the pangs of death.

S.4 The relatives of the deceased should read the following du'â upon the confirmation of death:

اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ ۔ اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا ۞

Innâ Lillâhi Wa Inna Ilaihi Râji'ûn. Allâhumma Ajoernî Fî Musîbatî Wakhluf Lî Khairam-minhâ.

"To Allâh we belong and to Him is our return. O Allah! repay me for what has befallen me, and compensate me with what is better."

Note: This du'â could be read when one suffers any material loss also.

S.5 Upon the confirmation of death the head and chin of the deceased should be fastened together with a strip of cloth and the eyes closed with ease whilst reading the du'â:

بِسْمِ اللهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللهِ. اَللّٰهُمَّ يَسِّرْ عَلَيْهِ اَمْرَهٗ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهٗ وَاَسْعِدْهُ بِلِقَآئِكَ وَاجْعَلْ مَا خَرَجَ اِلَيْهِ خَيْرًا مِّمَّا خَرَجَ عَنْهُ

Bismillâhi Wa 'Alâ Millati Rasûlillâh. Allâhumma Yassir 'Alaihi Amrahû Wa Sahhil 'Alaihi Mâ-ba'dahû Was-'idhû Biliqâ'ika Waj'al Mâ Kharaja Ilaihi Khairam-mimmâ Kharaja 'Anhu.

"In the name of Allâh and in accordance with the Dîn of Rasûlullâh ﷺ. O Allâh! Make his task easy for him and make light (easy) for him what follows. Favour him with Your sight. Make the place where he has gone (i.e. the Hereafter) better than the one he has left (i.e. the world)."

S.6 His hands and legs should then be straightened, covered with a sheet and his clothes removed.

S.7 Relatives and friends should be informed to enable more people to participate in the Janâzah Salâh and make du'â for the deceased.

S.8 To hasten in the shrouding and burial. *(Tirmidhî)*

S.9 To shed tears without wailing and complaining is permissible and only natural. *(Tirmidhî)*

S.10 It is permissible to kiss the deceased's forehead.

S.11 Once the face of the deceased is covered (with the ***Kafn*** sheet) it is not correct to open it again. The face should neither be opened at home nor in the grave (however, the knots should be untied in the grave).

The significance of this requirement (of not exposing the face — once it has been covered) is that sometimes the signs of "Barzakh"* become evident and visible even before the internment (burial) of the deceased. An example is that of the face of a deceased person changing into that of an animal or the face becoming distorted etc. This (act of exposure) becomes a means of *fitnah* and mischief.

S.12 Food should be sent to the deceased's house.

(Mishkât, Tirmidhî)

S.13 It is not proper for a Muslim to mourn for a dead person for more than 3 days. However, for a widow the mourning period is 4 months and 10 days.

S.14 To sympathise with a deceased's family members and encourage them to show patience and accept the will of Allâh.

S.15 If one has heard about the passing away of a fellow Muslim then he should attend the Janâzah Salâh and burial. *(Tirmidhî)*

S.16 It is preferable to visit the graveyard (for men only). As this shall remind him of his own imminent death, and therefore, enable him to lead a more righteous life. *(Tirmidhî)*

S.17 Whilst walking with a Janâzah (bier) to silently ponder about death.

S.18 When Nabi ﷺ attended the funeral of any person, after burial Nabi ﷺ himself used to seek forgiveness for the

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* "Barzakh" is the intermediary stage after death but before Qiyâmat. In "Barzakh", the evil doers will be punished and the pious rewarded with comfort.

deceased, together with making du'â for staying steadfast in answering Munkar's and Nakir's questions, and Nabi would also ﷺ encourage the Sahâba (R.A.) to do this. *(Abû Dâwûd)*

S.19 To place the body of the deceased on its right side in such a way that the whole chest is facing the Qiblah (direction of the *Ka'ba* in *Makkah*) and the back should be against the grave wall.

S.20 To sprinkle water on the grave after burial. *(Shâmi)*

LIES

Hadrat Abdullah Ibn 'Omar (R.A.) has narrated that Nabi ﷺ said when man speaks lies then the angels (of mercy) due to the bad stench (emanating from his lie) go a mile away.

(Mishkât)

SUNNATS OF MASHWARAH

S.1 All important decisions which a person has to make should be reached through careful consideration and mutual consultation of close and relevent associates. This is referred to as *Mashwarah* and applies to all matters whether domestic, business, religious or otherwise.

S.2 To make Mashwarah is really an order of Allâh and the practice of our Nabi Muhammad ﷺ. It is therefore, one of the high-ranking deeds of a Muslim's life and offers great blessings, rewards and success.

S.3 However, it is essential to follow the example of our Prophet ﷺ in making mashwarah and to adhere to the simple etiquettes taught by him.

S.4 Firstly, an Amîr-e-Mashwarah is appointed and Du'â is made.

S.5 The Amîr will then mention whatever has to be discussed and will request for the opinions of others present.

S.6 Only those who are requested to do so should speak. Nobody else will have the right to speak simultaneously or to interrupt in any way.

S.7 The Amîr can ask each one in turn for an opinion or he may just call upon a few for this.

S.8 A person who is asked for an opinion must exercise great caution. He should have a clear conscience and be very sincere. Personal matters must never affect his thinking. He must consider the subject under discussion and then mention whatever Allâh puts into his heart.

S.9 If a person's opinion happens to be different to that of anothers he must not make unfair remarks or humiliate anybody but must simply state his own idea with perhaps a reason or two to support his suggestion.

S.10 If a person is not asked for an opinion by the Amîr (even though all others may have spoken) he should not be offended. Rather he should be pleased to realise that Allâh is All-Knowing and if He so wishes, He can transfer anybody's thoughts into the heart of the Amîr.

S.11 If someone sincerely wishes to talk on some important relevent matter he must obtain the permission of the Amîr before doing so.

S.12 The Amîr will finally make the decision. This will be done according to his discretion guided by the thoughts Allâh places into his heart.

S.13 It is important to realise that in Islâm our total reliance is solely upon Allâh at all times. Therefore, the decision of the Amîr need not necessarily follow the wishes of the majority (or minority). In fact, it can very well happen that the Amîr decides altogether differently depending on how Allâh guides his thinking.

S.14 Once a decision has been given, everyone is obliged to strictly abide by it. If for some reason a decision fails to produce the desired result then nobody must complain because only Allâh knows the best.

S.15 If someone's suggestion was not followed he must never complain even if later it apparently appears that he seemed to be right. (In fact whilst offering suggestions one should be hopeful that it be not acceptable for fear of possible error in judgement).

S.16 The mashwarah is concluded with *Du'â* and there should be no other "small" mashwarahs thereafter to criticise the pros and cons of what had transpired.



SOME SUNNATS PERTAING TO EARNING A HALÂL LIVELIHOOD

S.1. Nabi ﷺ has said that the seeking of halâl livelihood is compulsory (fard) after the other compulsory acts (farâid) like salâh, fasting, haj; etc. (*Baihaqî* – S.K. – Vol. 2 : Pg. 17)

Note: The above hadith clearly reveals:

a) That to earn wealth is a responsibility upon that person who is in need (i.e. the person who does not have the necessities of life either for himself or his dependents).

b) If one has the means of providing for oneself and those under one's care without working, then it is not compulsory for such a person to work.

c) Work should not hamper or hinder one from fulfilling one's other Islamic obligations, e.g. salâh, fasting, enjoining good and forbidding evil, etc.

S.2. One must always be honest in all one's business dealings. (*Baihaqî* – S.K. – Vol. 2 : Pg. 18)

S.3. An honest businessman will be in the shade of the throne of Allah. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 19)

S.4. When earning a halâl livelihood two important principles have to always be borne in mind:

a. The method of earning has to be halâl; and

b. One must not become so involved and engrossed that one forgets about Allah and his commandments or even relegate it to second in importance. (S.K. – Vol. 2 : Pg. 17)

S.5. Allah loves to see tiredness on his servant caused due to working to earn a halâl livelihood. (*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 17)

S.6. Business is a means of earning halâl sustenance. (*Baihaqî* – S.K. – Vol. 2 : Pg. 18)

S.7. Earning by means of one's own hands is a Sunnah of the prophets. (*Bukhari* – S.K. – Vol. 2 : Pg. 18)



S.8. Allah loves gentleness at the time of buying, selling and making decisions. (*Bukhâri* – S.K. – Vol. 2 : Pg. 39)

Note: Patience, humility, tolerance and the habit of talking gently are essential for successfully conducting business.

S.9. Our Nabi ﷺ has said that the trade, i.e. earning by means of one's own hands, e.g. as a carpenter, mechanic, together with business that is in accordance to the sh̲ariah are the best forms of earning a livelihood. (*Baihaqî* – S.K. – Vol. 2 : Pg. 18-19)

S.10. An honest businessman will be the first to enter paradise. (*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 20)

S.11. The following qualities in any individual makes his earning pure and good:

a. When purchasing not to criticize the goods being bought. (in order to reduce the price);

b. When selling not to over price one's stocks - to advertise as per reality is permissible;

c. Revealing any defect;

d. Not taking oaths;

e. Not speaking lies;

f. Being trustworthy;

g. Not indulging in breach of trust;

h. Not delaying in making payments. (S.K. VOL. 2 : Pg. 20)

S.12. Nabi ﷺ has said: "Whoever enters a business area (market place) and recites the following du'â :

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ
وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

La Ilâha Illallâhu Wah̲dahu La Sharîka Lahu, Lahul-mulku, Wa Lahul-h̲amdu Yuh̲-yi Wa Yumîtu Biyadihil-khair, Wa Huwa 'Alâ Kulli Shai'in Qadîr.

There is none worthy of worship but Allâh Who is alone, He has no partner, His is the kingdom and for him is all praise. He gives life and causes death and in His hand is all good and He has power ever everything.

Then Allah grants him one million rewards, forgives one million of his sins and elevates him one million times.

(*Tirmidhî* – S.K. – Vol. 2 : Pg. 79)

S.13. Our Nabi ﷺ has said that Almighty Allah proclaims: "I am a one third partner of a two man partnership until one of them acts dishonestly to his partner and, in such event, I then leave them." (*Abû Dawûd* – S.K. – Vol. 2 : Pg. 51)

S.14. To weigh less (of an article) than the intending purchaser is entitled to, is a major sin-other nations, before us, have perished because of this sin. *(Qur'ân)*

S.15. Our Nabi ﷺ has exhorted that we should refrain from taking qasms (oaths) unnecessarily for although it helps in the sale of one's goods, it reduces the barakat (blessings). (*Muslim* – S.K. – Vol. 2 : Pg. 68)

S.16. Our Nabi ﷺ has said that delay in obtaining our sustenance should not induce us to engage in harâm practises (of acquiring wealth) as whatever Allah has (of provisions) can only be obtained by means of obedience and not sin. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 28)

S.17. Our Nabi ﷺ has said: "Whosoever accepts returned goods, Almighty Allah will wipe out (annul) his sins." (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 46)

S.18. Hadrat 'Â'isha (R.A) reports that our Nabi ﷺ said that one should seek sustenance early at dawn as there is barakat (blessings) during that time.

S.19. Our Nabi ﷺ has said that we should seek sustenance with ease (i.e. we should not overdo the search (for profit) since each person shall receive what has been ordained for him). Business should never become the be-all and



end-all of our lives. Rather, it should be a means to a better Islamic life where all obligations are fulfilled.

(*At-Targhîb* – S.K. – Vol. 2 : Pg. 29)

S.20. Our Nabi ﷺ has said that whoever buys stolen goods, knowing such goods to have been stolen, becomes a party to this evil and sin. (*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 69)

S.21. Our Nabi ﷺ has said that whosoever obtains haram wealth then:

1. If he keeps it there shall be no barakah (blessings) in it;
2. If he spends it (in charity) there shall be no reward as Allah will not accept it; and
3. If he dies leaving it behind then hell shall be his (final) result. (S.K. – Vol. 2 : Pg. 31)

S.22. Being blessed with abundance in wealth is not necessarily a sign of Allah's happiness. However, being blessed with religion of Islam (whether knowledge or practice) is most definitely an indication of Allah's pleasure and happiness. (*Hâkim* – S.K. – Vol. 2 : Pg. 27)

S.23. Nabi ﷺ has said that when one's wealth increases, his worries increase and consequently his heart will not be at ease. Allah does not worry about such a person. On the other hand Allah is sufficient for that person's worldly worries that makes his worry the hereafter.

(*Hâkim* – S.K. – Vol. 2 : Pg. 27)

S.24. Our Nabi ﷺ advised not to get too involved in accumulating properties as it will reduce one's worry and concern for the hereafter. (*Tirmidhî* – S.K. – Vol. 2 : Pg. 27)

S.25. Our Nabi ﷺ compassionately advised that whoever sells his house or land should reinvest his money in some other property or else that money will not have barakah in it. (*Ibn Mâjah* – S.K. – Vol. 2 : Pg. 48)



S.26. Our Nabi ﷺ encouraged farming.

(*Bukhari* – S.K. – Vol. 2 : Pg. 25)

S.27. Our Nabi ﷺ mentioned the following as some of the benefits of farming:

a. The farmer receives the reward of sadaqah with the eating from the tree or plant by any bird, animal or human;

b. Reward is recorded for the farmer in proportion to the plants growth.

c. The farmer receives the reward of charity (sadaqah) if any animal or human derives any benefit (like shade) from it.

Note: The farmer will receive this reward even if benefit was derived by anyone after having stolen it from the farmer. (S.K. – Vol. 2 : Pg. 26)

S.28. Nabi ﷺ has prohibited the sale of several year's crops and fruits at once. (*Muslim* – S.K. – Vol. 2 : Pg. 60)

Note 1: The sale of that fruit or crop is permissible only after it appears and can be used. Selling of the crop after the flowers appear or even when it is very small or unsuitable for consumption is not permissible.

Note 2: This above impermissibility applies to both the seller and the purchaser.

S.29. Nabi ﷺ said that the seller of any crop that perishes, (e.g. due to strong winds, hail etc) is not liable for anything from the purchaser. (S.K. – Vol. 2 : Pg. 62)

S.30. Nabi ﷺ has prohibited the sale of any item that one does not possess. (One could promise that when that item comes on hand then it will be sold). (*Tirmidhî* – S.K. – Vol. 2 : Pg. 63)

S.31. Nabi ﷺ has prohibited the buying from one who is desperate due to any difficulty.

(*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 67)

S.32. Nabi ﷺ has prohibited us from making an offer upon another's offer. (*Muslim* – S.K. – Vol. 2 : Pg. 67)

Note: This generally happens in property sales where one person makes an offer and a second person makes a better offer knowing full well that his Muslim brother has made an offer which has yet not been rejected.

S.33. Nabi ﷺ has prohibited the making of two transactions at once. (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 60)

Note: For example, Zaid sells a car to Khalid with the condition that Khalid will sell to, Zaid, his house. This is incorrect. Each transaction must be conducted separately.

S.34. Our beloved Nabi ﷺ has said that the man who consumes even one morsel of Harâm food then such a person's salâh and supplications (du'â) will not be accepted for forty days.

(*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 30)

S.35. When weighing or measuring and selling then to give a little extra is Sunnah. (*Tirmidhî* – S.K. – Vol. 2 : Pg. 48)

S.36. To sell any item by means of auction is permissible.

(*Tirmidhî* – S.K. – Vol. 2 : Pg. 48-49)

S.37. It is preferable to have major transactions reduced to writing. (*Tirmidhî* – S.K. – Vol. 2 : Pg. 50)

S.38. It is incorrect when selling to stipulate a higher price for any item and then reduce that price to trick the uninitiated customer into paying a higher price and when buying to propose a lesser price than what one actually intends to pay. (*Ibn Mâjah* – S.K. – Vol. 2 : Pg. 51)

S.39. To purchase on credit out of necessity is permissible.

(*Majma'uz Zawâid* – S.K. – Vol. 2 : Pg. 50)

S.40. Allah has kept barakah (blessing) in partnership enterprises. (*Mishkât* – S.K. – Vol. 2 : Pg. 52)

S.41. Nabi ﷺ has said that we should not include the non-Believers as partners in our business ventures as they engage in interest bearing transactions.

(*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 53)



S.42. Nabi ﷺ has said that the time from early dawn to sunrise is when Allah distributes the sustenance of the people. Sleeping at this time is a means of being deprived of sustenance. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 53-54)

S.43. Nabi ﷺ has encouraged not to change one's means of livelihood as long as one is benefiting from it; i.e. one is not suffering any loss or difficulty. (*Ahmad* – S.K. – Vol. 2 : Pg. 54)

S.44. Once on oath, our beloved Nabi ﷺ said that every person's sustenance seeks him as does death, hence if difficulty is experienced in the acquisition of one's sustenance then one should seek it by means of obedience to the commands of Allal Ta'ala. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 55)

Note: This does not mean that the means of livelihood should be discarded, rather, whilst adopting the means of livelihood, 'TAQWA' should be adopted.

S.45. Nabi ﷺ has said that Allah removes peace and contentment from that person's heart who is continuously absorbed and consumed with the worldly worry of earning a livelihood. Such a person despite having wealth will experience difficulties. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 56)

S.46. Nabi ﷺ said that whosoever sells any defective item without disclosing the fault shall remain perpetually in the anger of Allah and the curse of the angels.
(*Kanzul 'Ummal* – S.K. – Vol. 2 : Pg. 58)

S.47. Nabi ﷺ has prohibited the stipulation of conditions when purchasing or selling. (*Abû Dâwûd* – S.K. – Vol. 2 : Pg. 60)

Note: An example of the above prohibitation is the seller of a house saying to the purchaser that he is selling the house on condition that he will remain in the very house as the tenant for any period of time.

S.48. The giving, taking, writing down or even becoming a witness to interest transactions are harâm. Our Nabi ﷺ has said that all of them are cursed. (*Mishkât* – S.K. – Vol. 2 : Pg. 73)



S.49. Nabi ﷺ has said that it is befitting for the following four persons that Allah does not grant them entry into jannat nor make them enjoy it's pleasures:

1. An alcoholic or drug addict;
2. The one who consumes interest;
3. The one who unjustly consumes the wealth of an orphan;
4. The one who is disobedient to his parents.

(*Hâkim* – S.K. – Vol. 2 : Pg. 72)

S.50. Nabi ﷺ has said that the following six items when bought should be equal and cash transactions. The six items are:

1. Silver;
2. Gold;
3. Wheat;
5. Barley;
6. Dates;
7. Salt.

(*Mishkât* – S.K. – Vol. 2 : Pg. 74)

Note 1: If any item from the aforementioned six items are bartered in exchange of any other but itself then it is not necessary that it should be equal.

Note 2: However, it should NOT be a credit transaction but rather it should be cash. (S.K. – Vol. 2 : Pg. 74)

Note 3: As the laws pertaining to interest are most complex, therefore, it is advised that one should enquire from the Ulama before engaging in any transaction.

S.51. Nabi ﷺ has said that one dirham earned by means of interest is worse (in sin) than committing adultery thirty three times. (*Kanzul 'Ummâl* – S.K. – Vol. 2 : Pg. 75)

S.52. It is prohibited to buy or sell one type of item (e.g., potatoes) in lieu of this same type of item except that it has to be a cash transaction and also it has to be equal. It is not allowed to sell, e.g.: two kg's of cheap quality potatoes for



one kg of good quality potatoes. Nabi ﷺ taught the method of making this transaction as follows :

The two kg of potatoes should firstly be sold for cash, and thereafter, the one kg should be bought cash.

If the item is not the same type then the difference in quantity will be allowed. However, the transaction has to be cash, e.g., if Zaid wishes to sell two kg's potatoes to Bakr in lieu of one kg onions then this would be allowed. However, it has to be cash. Zaid cannot delay his transferring of ownership of his two kg of potatoes to a later date. (S.K. – Vol. 2 : Pg. 76)

FREEDOM FROM IMPRISONMENT

The Holy Prophet ﷺ advised Hazrat Sâlim Ibn 'Auf Ashja'ê (R.A.) when he was imprisoned by the non-believers to recite the following abundantly, saying, Allah will very quickly release him from prison. When Hadrat Sâlim (R.A.) read this abundantly he managed to escape. The Du'â is :

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Lâ howla Walâ Quwwata Illâ Billâh.

(Ibn Kathîr)

SUNNATS PERTAINING TO DEBTS

S.1. Nabi ﷺ was once overheard making the following du'â: "I seek refuge in Allah, from kufr and debts."

A Sahâbie (R.A.) hearing this enquired: "O Rasulullah ﷺ are you equating debts to kufr? Our beloved Nabi replied, "Yes." (*Nisai* – S.K. – Vol. 2 : Pg. 163)

S.2. Nabi ﷺ has said, "debts (owing to somebody) is Allah's flag in this world. Whomsoever Allah wishes to disgrace, he places this 'flag' of debt on them."
(*At-Targheeb* – S.K. – Vol. 2 : Pg. 148)

S.3. Nabi ﷺ has said that whosoever borrows with the intention of usurping another's wealth, will meet Allah (on the day of resurrection) as a thief.
(*At-Targhîb* – S.K. – Vol. 2 : Pg. 147)

S.4. Nabi ﷺ took loans at the time of need.

S.5. At the time of repaying the debt to make du'â as follows:



Bârakal-lâhu Fî Ahlika Wa Mâlika.

"May Allah grant you blessing in your family and wealth."
(*Ibn Mâjah* – S.K. – Vol. 2 : Pg. 144)

S.6. To repay the loan with a little extra provided at the time of taking the loan there was no such condition.
(*Bukhari* – S.K. – Vol. 2 : Pg. 145)

S.7. Nabi ﷺ has said that the reward of charity is multiplied ten times and the reward of lending is multiplied eighteen times. (*Tabrâni* – S.K. – Vol. 2 : Pg. 145-46)

S.8. Nabi ﷺ has said that the person who borrows with the intention of repaying is helped by Allah. i.e. Allah makes the means of repaying but whosoever borrows with the intention of not repaying then Allah destroys his wealth.
(S.K. – Vol. 2 : Pg. 146-147)



S.9. Nabi ﷺ has said that a wealthy person's delay in settling his loan is 'Zulm' – oppression.

(*Bukhari* – S.K. – Vol. 2 : Pg. 146-147)

S.10. To borrow and to take loans is disliked and therefore, Nabi ﷺ is reported to have said that when Allah wishes to disgrace a person then he places this (debt) around his neck. (*At-Targhîb* – S.K. – Vol. 2 : Pg. 148)

S.11. It is a Sunnah to intercede for the reduction or the complete wiping off of another's debt. (S.K. – Vol. 2 : Pg. 150)

S.12. The following are some of the virtues recorded in the ahâdith for giving time to one in difficulty to pay off his debt:

a. Allah will save him from the worry and grief of the day of Qiyâmah. *(Mishkât)*

b. Allah will grant him ease in this world and the hereafter. *(Muslim)*

c. Allah will enter him into paradise. *(Bukhâri)*

d. Allah will forgive such a person. *(Bukhâri)*

e. For each day of extension one will receive reward as if one has given charity. *(Majma'uz Zawâid)*

f. Such a person will be in the shade of Allah's throne on the day of judgment. *(Ibid)*

g. Allah will accept his du'â's and remove his worries.

(*Musnad Ahmad* – S.K. – Vol. 2 : Pg. 150-151)

S.13. To tolerate the harshness of the creditor's demands for the payment of a loan extended to oneself.

(*Mishkât* – S.K. – Vol. 2 : Pg. 152)

S.14. To repay any loans before undertaking any long journey, e.g. Hajj. (*Majma'uz Zawâid* – S.K. – Vol. 2 : Pg. 152)

S.15. It is necessary to pay off one's debts before the payment of any bequests (wasiyah).

('*Umdatoel -Qâri* – S.K. – Vol. 2 : Pg. 152)



S.16. Rasulullah ﷺ has said that it is not advisable for a person to delay the settlement of his debt if he has the means to pay. (*Tabrâni* – S.K. – Vol. 2 : Pg. 153)

S.17. If any person does not have cash to pay off his debts, it is permissible to sell one's assets in order to settle the loan. Rasulullah ﷺ sold the household goods of Hadrat Mu'âz (R.A.) to pay off his debts. (*Mishkât* – S.K. – Vol. 2 : Pg. 153)

S.18. Nabi ﷺ would first enquire whether the deceased had any debts before proceeding to lead the funeral prayer. (*Bazzâr* – S.K. – Vol. 2 : Pg. 154)

S.19. Nabi ﷺ would refuse to lead the funeral prayer if the deceased had any unpaid debts. (still outstanding) (S.K. – Vol. 2 : Pg. 154)

S.20. Rasulullah ﷺ has warned against incurring debts, e.g.:

a. The one owing shall be detained and not allowed to enter jannat and such a person will complain to Allah about his loneliness. *(At-Targhîb)*

b. A martyr, according to the hadith, is forgiven even before his blood touches the ground. However, Nabi ﷺ has said that the person who passes away whilst having debts will not enter jannat even though he became a martyr in the path of Allah and then was given life again and was again made a martyr. *(Mishkât)*

c. Nabi ﷺ has said that every sin of a martyr will be forgiven except debts (that he owes). (*Muslim* – S.K. – Vol. 2 : Pg. 155-156)

S.21. To help the indebted to pay of his debts. (*Bukhari* – S.K. – Vol. 2 : Pg. 156)

Note: This help could be offered either to the living who is in debts or a deceased who passed away leaving behind debts.

S.22. Nabi ﷺ also took loans from non-Muslims to fulfill the needs of his family. ('*Umdatoel-Qâri* – S.K. – Vol. 2 : Pg. 157)



S.23. Nabi ﷺ also took (interest free) cash loans.
(S.K. – Vol. 2 : Pg. 158)

S.24. One should show appreciation to the one forwarding a loan by:

a. Expressing one's gratitude;

b. Praising the one giving the loan;

c. Repaying the loan. (S.K. – Vol. 2 : Pg. 158)

S.25. Nabi ﷺ took loans to help the needy.
(*Sunnan Koebrâ* – S.K. – Vol. 2 : Pg. 159)

S.26. Rasulullah ﷺ has said that if a loan is taken with the sincere intention of repaying then Allah will assist him in paying of the debt. (*Ibn Mâjah* – S.K. – Vol. 2 : Pg. 159)

S.27. A loan should be taken only when in dire need.
(S.K. – Vol. 2 : Pg. 157-158)

S.28. One should seek refuge from debts. Nabi ﷺ taught the following du'â:

أَعُوذُ بِاللهِ مِنَ الْكُفْرِ وَالدَّيْنِ

A'ûdhu Billâhi Minal Kufri Wad-daini.

"O Allah! I seek Your protection from sins and debts."
(*Bukhâri* – S.K. – Vol. 2 : Pg. 163)

S.29. It is permissible to borrow all such items that can be replaced in a more or less like form. Therefore, it will not be permissible to borrow animals like cows, goats, and sheep. etc. (*Shâmi* – S.K. – Vol. 2 : Pg. 164)

S.30. The value of the borrowed item shall not be taken into consideration when repaying the loan. e.g., at the time of borrowing a kilo of flour its price was R10. However, at the time of repayment the price of a similar quantity of flour had inflated to R20. this does not mean that the borrower has to now repay half a kilo of flour. He will still return one kilo, the quantity that he borrowed. (*Shâmi* – S.K. – Vol. 2 : Pg. 164)

S.31. The one lending has the right to demand repayment even before the due date that may have been stipulated at the time of lending. (*Shâmi* – S.K. – Vol. 2 :Pg. 164)

S.32. It is not permissible to stipulate a condition of a better quality product at the time of repayment compared to what was borrowed or even demand repayment in another city. However, if repayment is done in another city or if the quality is of a superior type without it being a condition then it will be permissible. (*Shâmi* – S.K. – Vol. 2 : Pg. 164-165)

S.33. a) It is not permissible to take 'profit' on a loan as this is interest. (S.K. – Vol. 2 : Pg. 165)

b) If any person makes the following du'â, taught by our beloved Nabi ﷺ, then Allah will relieve such person of his debts:

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allâhum-makfinî Bihlâlika 'An Harâmika Wa Aghninî Bifadlika 'Amman Siwâka.

"O Allah! Make the Halâl sufficient for me in place of the Harâm, and through Your Grace, enrich me (make me independent) of all besides You." (*Tirmidhî* – S.K. – Vol. 2 : Pg. 166)

S.34. One should not take any such assistance from the one whom a loan was given to, that one would not have had ordinarily taken prior to the giving of the loan. (*Shâmi* – S.K. – Vol. 2 : Pg. 160)

Note: Such assistance would be classified as interest.

SUNNATS OF THE TONGUE

Our Nabi ﷺ has said: "Whosoever guarantees the protection of his tongue and private parts, then I shall stand guarantee for his entry into Jannat." *(Mishkât)*

In another Hadith our Nabi ﷺ has said: "The tongue and the private parts are the two main things that lead man to hell." *(Mishkât)*

From these two Ahâdith we understand the importance and necessity of using one's tongue in accordance with the teachings of our beloved Nabi ﷺ and safeguarding it from the numerous sins which our Nabi ﷺ has listed.

Sins of The Tongue

1. Our Nabi ﷺ has said: "When man speaks lies, then the angels of mercy, due to the foul smell emanating from his mouth, go a mile away (from the liar). *(Mishkât)*

2. Nabi ﷺ forbade the calling of a child by falsely promising him something: e.g., A mother's calling her child with the words, "Come and take this". (whilst she has nothing in her hand). Nabi ﷺ has said that to do as described above shall mean a lie written to one's account. *(Abû Dâwûd)*

3. Our Nabi ﷺ has said:
"That person who falsely claims ownership of anything which is not his is like a person who has worn two garments (of lies)" *(Mishkât)*

   i.e. from head to toe he has covered himself in lies.

4. Nabi ﷺ prohibited a person from being harsh and abusive. Some Jews sought permission to see Nabi ﷺ and they greeted him with the words Assamu-Alaikum, instead of the Du'â Assalâmu-Alaikum. The meaning of

the former words is "death upon you" instead of the traditional Islâmic greeting of "peace upon you".

Hadrat 'Â'isha (R.A.) heard this and immediately replied: "Upon you be death and curse."

Our Nabi ﷺ stopped her and said it is sufficient to say: "And upon you too."

5. Our Nabi ﷺ has prohibited us from cursing one another and has also prohibited ladies from being ungrateful to their husbands.

6. Nabi ﷺ has said:
"Whosoever curses another when such curse does not befit that person, such curse then falls upon the one who cursed." *(Tirmidhî)*

7. Nabi ﷺ has said:
"Those who curse shall not be given permission on the Day of Qiyâmah to intercede." *(Muslim)*

8. Nabi ﷺ has prohibited us from swearing others. *(Muslim)*

9. Our Nabi ﷺ has said:
"The sin of those two who swear each other is upon that person who commenced (such swearing) as long as the other person does not exceed or out-swear the first person." *(Mishkât)*

10. Nabi ﷺ has said that among the major sins is to swear one's parents. *(Muslim)*

11. The Qur'ân prohibits us from swearing even the idols of the Mushriks. *(Qur'ân)*

12. Nabi ﷺ has prohibited swearing the dead and thus cause harm to the living. *(Tirmidhî)*

Note: Apart from harsh and vulgar words, swearing includes even those mild words and names such as "Donkey, miser", etc, that cause hurt to another.

13. Nabi ﷺ has said:
"Whosoever calls another a *kâfir* or enemy of Allâh, or sinner and it does not befit the one so insulted, then such an insult shall apply to the caller." *(Mishkât)*

14. Nabi ﷺ has said:
"That person who sows discord (creates fight) between people by carrying tales, is the worst of Allâh's slaves."

15. Nabi ﷺ has said:
"An offensive tale-bearer shall not enter Jannah."

16. "Gheebat" - backbiting (i.e. speaking bad of another in his absence) is like eating the flesh of one's dead brother. *(Qur'ân)*

17. Nabi ﷺ has said:
"Gheebat is worse than adultery." *(Mishkât)*

18. One should refrain from:

a) imitating another's fault.

b) pointing to another's fault.

c) writing about another's fault.

as all of these tantamount to Gheebat.

19. Nabi ﷺ has said:
"Allâh shall help, in the world and the Hereafter, that person who defends the one who is backbitten." *(Mishkât)*

20. Nabi ﷺ has said:
"Allâh shall take to task, in this world and in the Hereafter, that person who (despite having the ability to defend one who is backbitten) does not do so." *(Mishkât)*

21. Allâh shall free from Jahannam that person who defends one who is backbitten.

22. It is Harâm to listen to Gheebat.

23. Those who backbite shall in the Hereafter themselves peel the flesh and skin off their faces and chest with copper nails. *(Mishkât)*

24. It is necessary to ask forgiveness of the one whom one has spoken ill about or even heard another speaking ill about. If one is unable to meet such person to personally request his forgiveness, one should do so by writing to him. If the person so harmed has passed away then one should seek forgiveness in abundance on his bahalf, from Allâh.

25. Nabi ﷺ prohibited from accusing another falsely. *(Mishkât)*

26. It is prohibited to find fault with another's height or physical appearance or his manner of speaking — even though such disabilities exist within such person.

Hadrat 'Â'isha (R.A.) narrates that she told Nabi ﷺ that it is enough for her to say (concerning Safiyya (R.A.)) that she is very short. Nabi ﷺ stopped her saying: "If what you have said now is mixed with the waters of the ocean, it could spoil such water. *(Abû Dâwûd)*

27. Nabi ﷺ has prohibited praising another in his presence. *(Mishkât)*

28. Nabi ﷺ has said:

"If anyone has to praise another then one should add (after such praise) that Allâh alone knows the true conditions and Allâh alone shall take his account (in Qiyâmat)." *(Mishkât)*

29. Nabi ﷺ has said:
"When a kâfir or sinner is praised then Allâh gets angry." *(Baihaqi)*

30. Nabi ﷺ has said that the taking of false oaths is a major sin. *(Mishkât)*

31. Nabi ﷺ has said that whosoever has taken a *qasm* (oath) of Allâh and then included in his talk a falsehood equivalent to the wing of a mosquito then such *qasm* shall become a black spot on his heart which shall stay till *Qiyamat*. *(Tirmidhî)*

32. Nabi ﷺ has said:
"Whosoever obtains the wealth of his brother by means of false oaths is making his abode in hell." *(At-Targhîb)*

33. Nabi ﷺ has said:
"The taking of false oaths (Qasm) has been likened to joining partners to Allâh." *(Mishkât)*

Note: It is harâm to take the Qasm of anything besides Allâh.

34. Nabi ﷺ has prohibited such poetry and singing which arouses passions, desires, lust and in which there are words of Kufr or which are accompanied by music.

We conclude this chapter with three Ahadith:

a) Nabi ﷺ has said that whoever remained silent was successful.

b) Nabi ﷺ has said that whoever believes in Allâh and the Hereafter should speak good or keep quiet.

c) Nabi ﷺ has said:

"Nothing (from speaking) is beneficial for man except his enjoining good, forbidding evil and making Dhikr."

May Allâh grant each and everyone of us the ability of using our tongues in the correct manner and forgive each and every lapse of ours whether intentional or unintentional.

SUNNATS OF DHIKR

It is appropriate to mention a few Ahadith relating to Dhikr before illustrating the Sunnah method of counting up to ten thousand upon one's fingers:

1. Recite Tasbeeh (*Subhânahllâh*), Takbeer (*Allâhu-akbar*) and Tahleel (*Lailâha Illallâhu*) regularly and count them on your fingers for these fingers shall be questioned on the Day of Qiyâmat. *(Tirmidhî)*

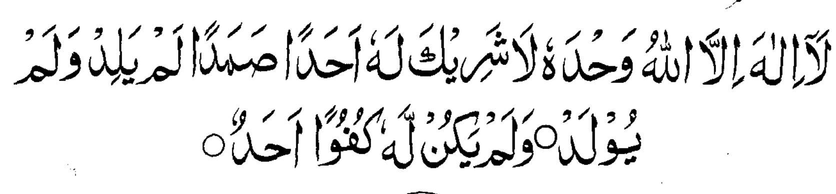
2. Dhikr is a cleanser (purifier) of the heart. *(Baihaqi)*

3. The remembrance of Almighty Allâh, when one is about to sleep, shall be a means for that person achieving high stages in Jannat. *(At-Targhîb)*

4. Our Nabi ﷺ has said that whosoever goes to bed in a state of purity (i.e. with wudu) and (such person) remembers Almighty Allâh until he falls asleep then, whatever Du'â such person makes (whether pertaining to this world or the next) while turning side to side, such Du'âs shall certainly be granted to him by Almighty Allâh. *(Mishkât)*

5. Our Nabi ﷺ has said that whosoever sits or lies down at a given spot or walks between two points, but for the duration of his sitting, standing and walking he does not remember Allâh even once, then such an activity (lying, sitting, standing or walking) shall, for that person, be a means of loss and hardships. *(At-Targhîb)*

6. Whosoever recites the following once shall get two million rewards.



Lâ Ilâha Illal-lâhu Wahdahu La Sharîka Lahu Ahadan Samadan. Lam Yalid Walam Yûlad Walam Yakul-lahu Kufuwan Ahad.

There is no deity but Allâh. He is alone. He has no partner. He is the eternal absolute. He begot none, nor was He begotten. And there is none equal to him.

DU'Â TO SAFEGUARD ONESELF AGAINST JADU (Witchcraft)

Hadrat Ka'b-al-Ahbâr (R.A.) once said, "The Jews would have transformed me into an ass had it not been for a du'â that I was in the habit of reading." Someone enquired, "What is that du'â?" He replied:

أَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِىْ لَيْسَ شَىْءٌ أَعْظَمُ مِنْهُ بِكَلِمَاتِ
اللّٰهِ التَّامَّاتِ الَّتِىْ لَا يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ وَّبِأَسْمَاءِ اللّٰهِ الْحُسْنٰى
مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ ۞ (موطأ امام مالك)

A'udhu Biwajhil-lâhil 'Azîmil-ladhi Laisa Shay'un A'zamu Minhu Bikalimâtil-lâhit-tâmmâtil-lati La Yujâwizuhunna Birrun Walâ Fâjirun Wa Bi-asmâ'il-lâhil-husnâ Mâ'alimtu Minha Wamâ Lam A'lam Min Sharri Mâ Khalaqa Wa Dhara'a Wa Bara'a.

"I take refuge with the Countennance of Allâh, the Magnificent; none can equal Him in Magnificence; and I take refuge with the Sublime Words of Allâh that no person, pious or impious, can surpass; and I take refuge with His Most Beautiful, Attributive Names, Those known to me and Those unknown, from the evil of what He created and made or shaped out of nothing."

(Muwatta Imâm Mâlik)

SUNNAT METHOD OF COUNTING ON ONE'S FINGERS (Up to Ten Thousand)

(From "Aqde-Anâmil" by Maulana Noor Mohammed Ludhyanwi)

Introduction

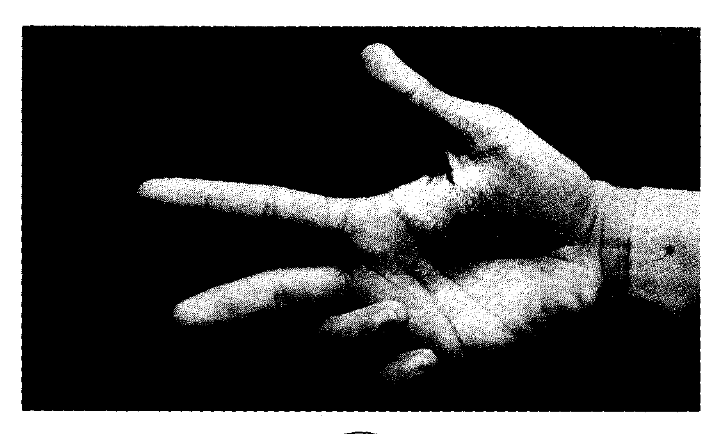
Our beloved Nabi ﷺ has exhorted and encouraged us to make dhikr and count on our fingers as the fingers shall then be able to testify to our remembering Allâh on the Day of Qiyâmat. Keeping count on the fingers in any way is sunnat but during our Nabi's ﷺ time there existed a specific method which we illustrate below with brief notes. By means of this method one shall be able to keep count up to 10,000—(clearly indicating that the sunnah method is the best, most beautiful and most perfect way of doing a thing)— Hadrat Maulana Ashraf Ali Thanwi (A.R) has also written this method in his kitâb 'Aurâde-Rahmâni'.

UNITS

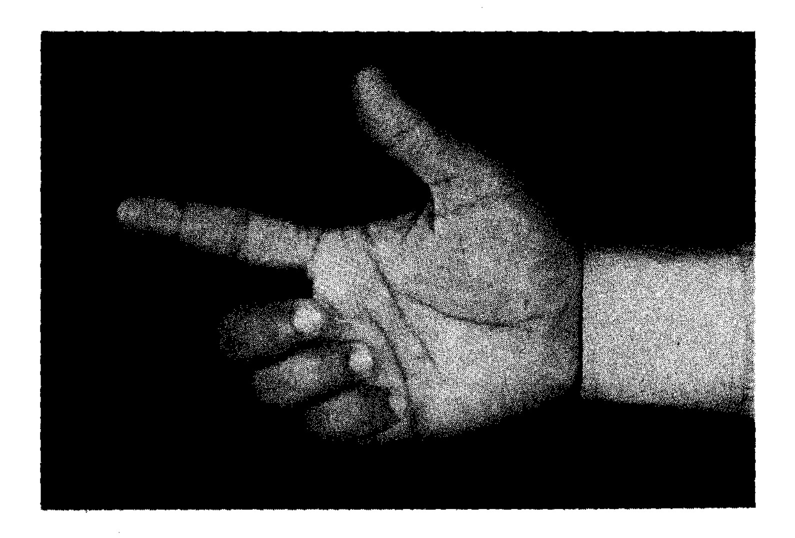
Counting From One To Nine:—

Counting from one to nine is done by opening and closing only the little, middle and ring fingers. The index finger, thumb and left hand are not used.

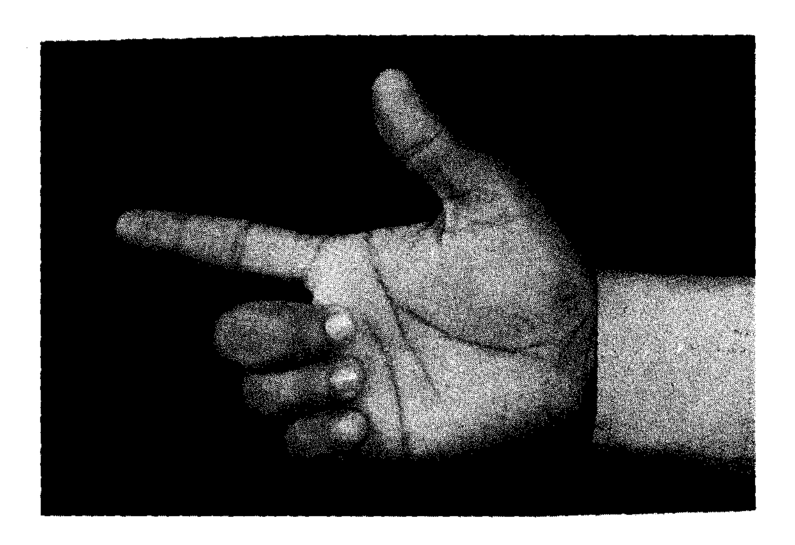
ONE is formed by closing the little finger of the right hand.



TWO is formed by closing the ring finger also.

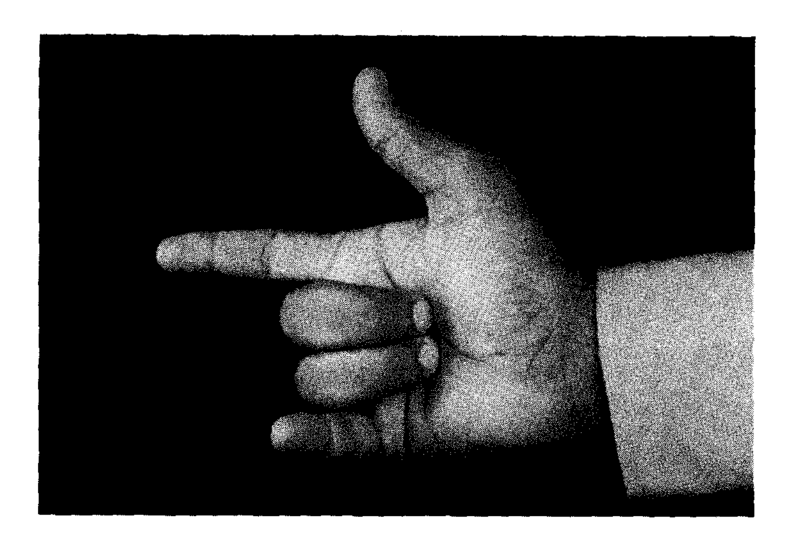


THREE is formed by closing the middle finger also.

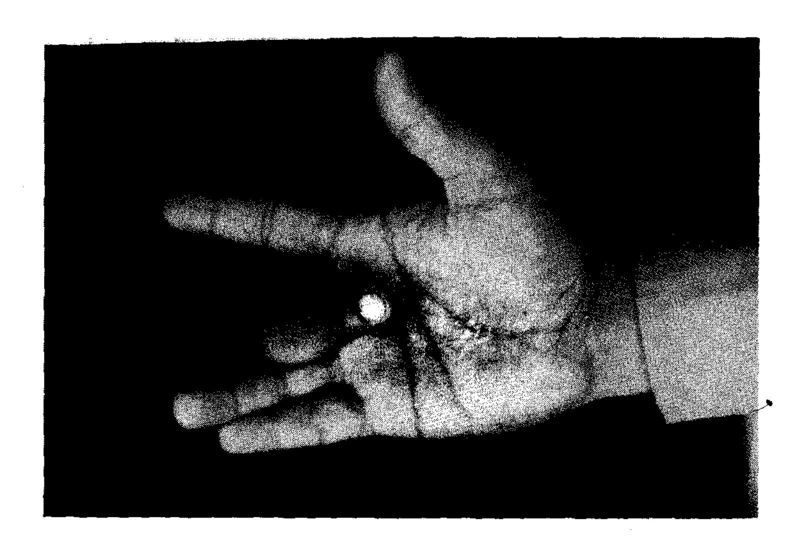


Note:— for 1,2 & 3 the fingers should be closed in such a way that they are close to their roots — see illustrations.

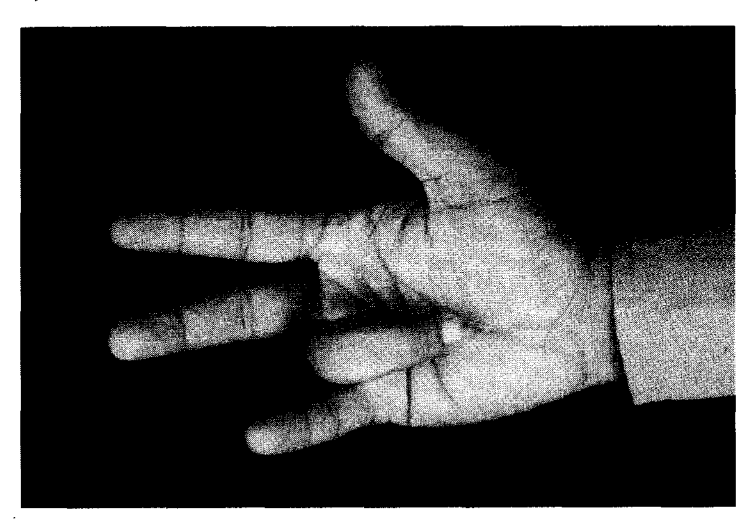
FOUR is formed by opening the little finger but the ring and middle fingers should still remain close.



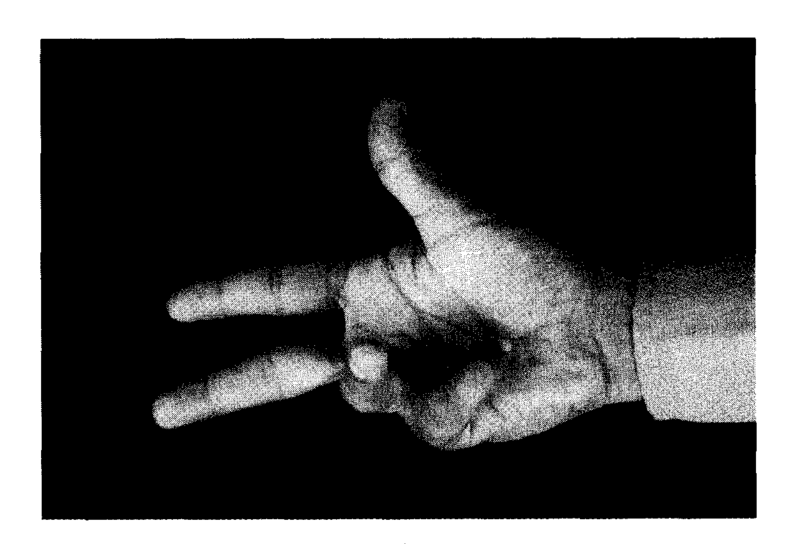
FIVE is formed if the ring finger is also opened.



SIX is formed by opening out the middle finger (which alone was closed for 5) and closing the ring finger (closing towards the wrist).

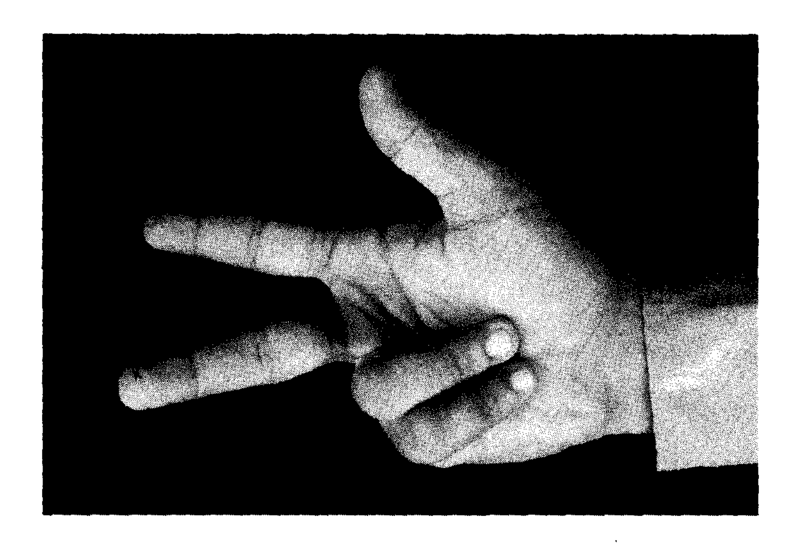


SEVEN is formed by opening the ring finger and stretching and closing (towards the wrist) the little finger.

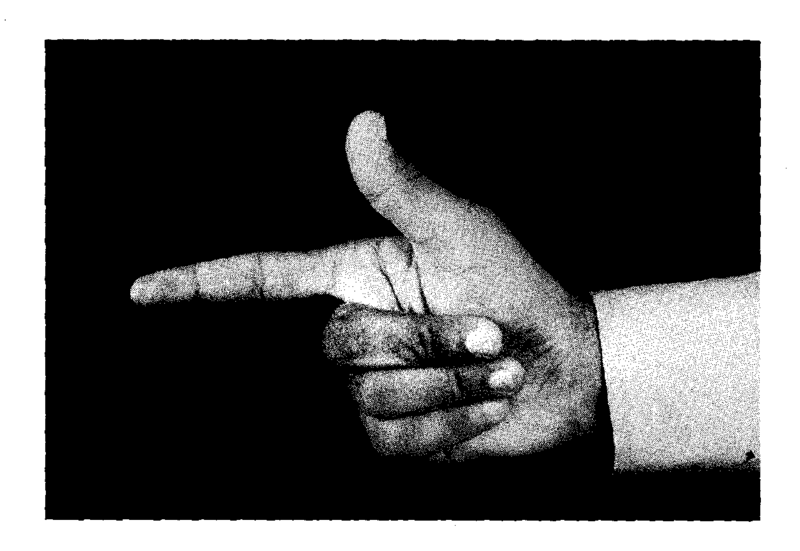




EIGHT is formed if in the same way the ring finger is also closed.



NINE is formed it the middle finger is similarly closed.

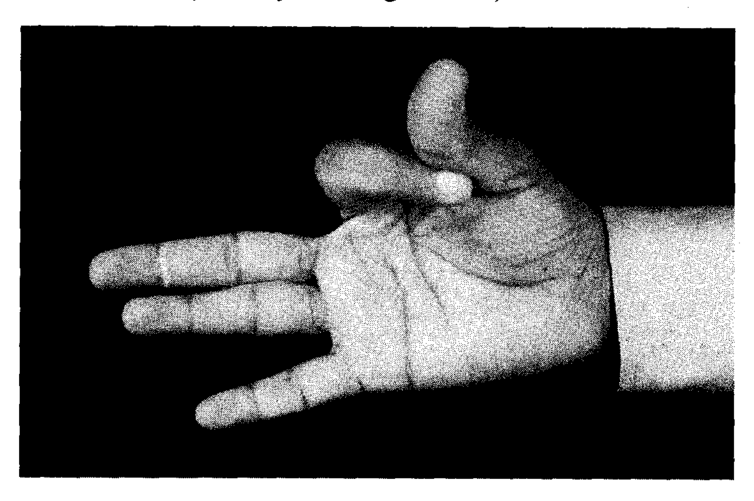


Note: One should understand the difference between one, two, three and seven, eight, nine.

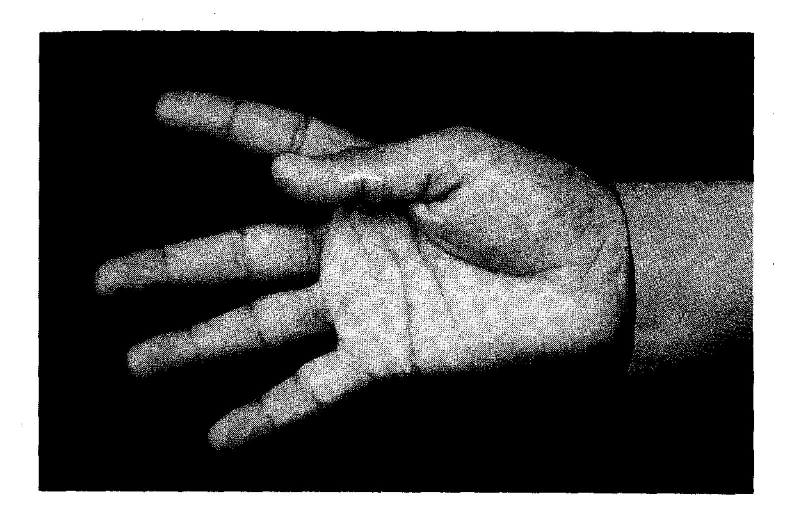
TENS

The tens are formed only by the usage of the right hand's index finger and thumb.

TEN is formed by placing the tip of the index finger on the top line of the thumb (thereby forming a circle).



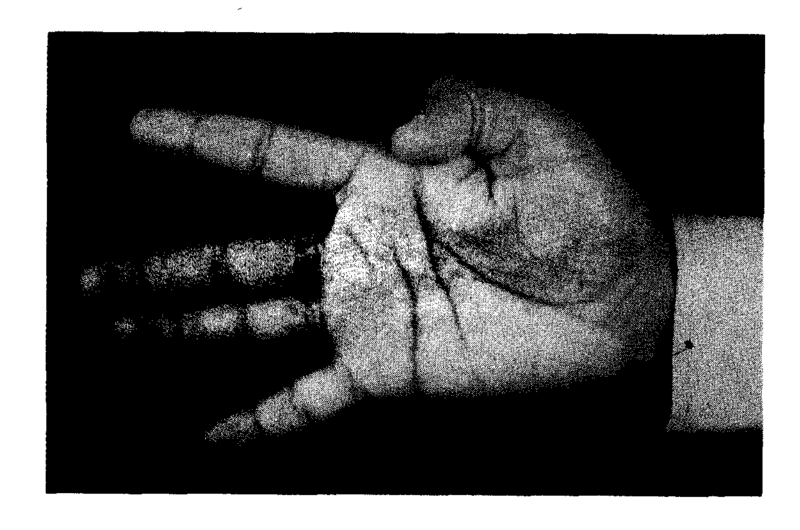
TWENTY is formed by placing the thumb nail at the bottom end of the index finger (i.e. between index and middle fingers).



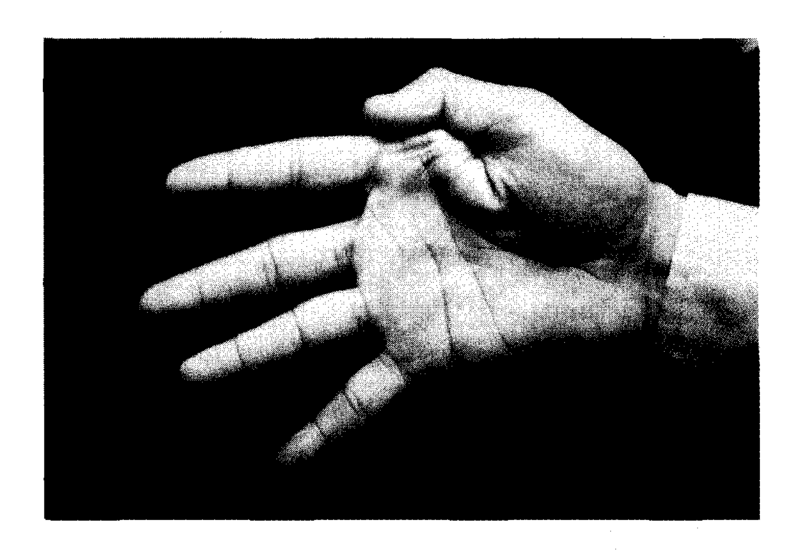
THIRTY is formed by joining the tips of the thumb and index finger.



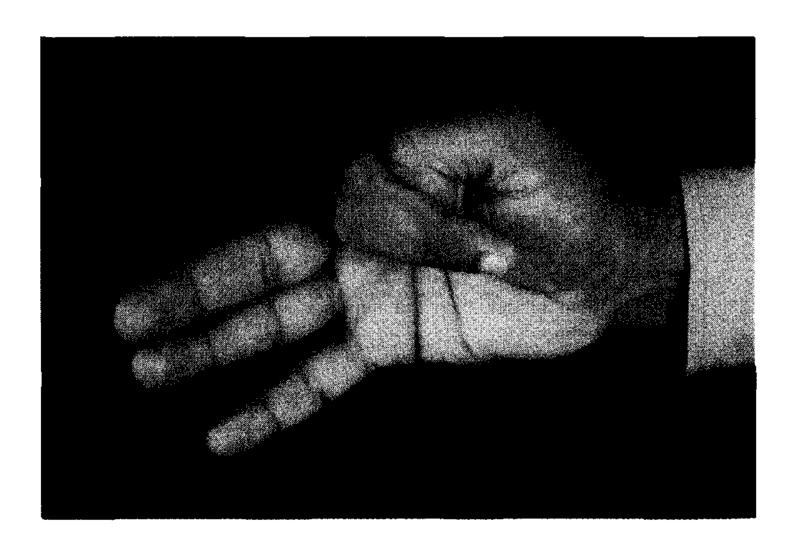
FORTY is formed by placing the thumb on the lower back portion of the index finger.



FIFTY if formed by placing the thumb on that line which is on the edge of the palm between the index finger and thumb.



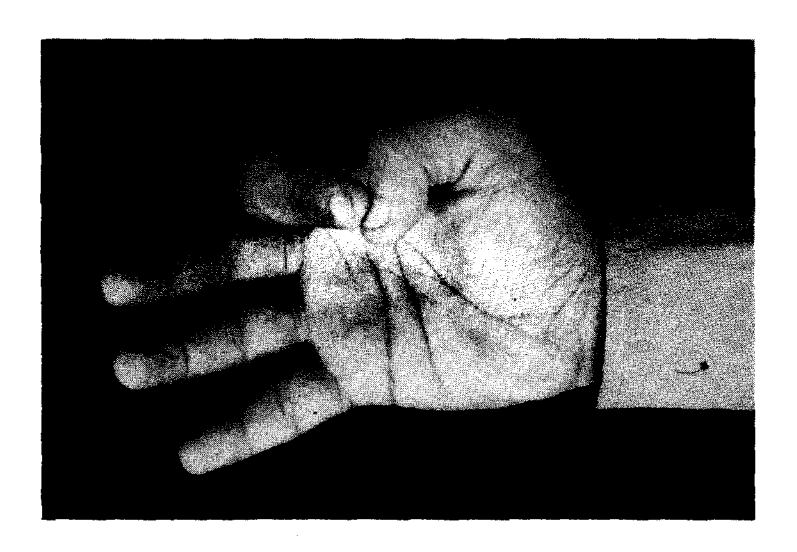
SIXTY is formed by bending the thumb and on its (thumb's) nail to place the second line of the index finger.



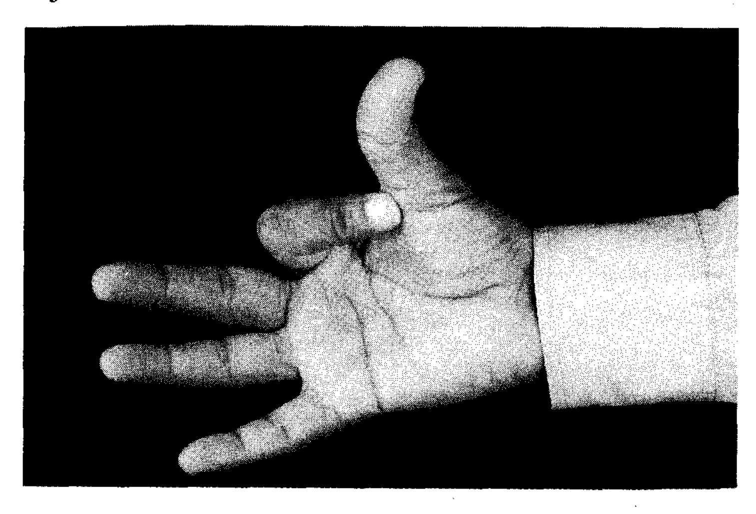
SEVENTY is formed by the top of the thumb touching the top line on the index finger.



EIGHTY is formed by placing the tip of the index finger on the bent back of the thumb.



NINETY is formed by placing the tip of the index finger on the lower joint of the thumb.



HUNDREDS AND THOUSANDS

For the hundreds and thousands the left hand is used. The units of the right hand shall be hundreds on the left hand. 7 on the right hand shall. for example, form 700 on the left hand. etc.

The tens of the right hand shall be thousands on the left hand. 80 on the right hand shall form 8,000 on the left as below:



In this way one will be able to count up to 9,999 using only one's 2 hands.

The positioning of the finger to one in the right hand will produce 100 if in the left hand and like that 20 in the right hand will be 2000 in the left hand. The following chart displays this as regards all the other numbers.

Right Hand	1	2	3	4	5	6	7	8	9
Left Hand	100	200	300	400	500	600	700	800	900
Right Hand	10	20	30	40	50	60	70	80	90
Left Hand	1,000	2,000	3,000	4,000	5,000	6,000	7,000	8,000	9,000

Thus by adding the 9,000 and 900 of the left hand to the 90 and 9 of the right hand we shall obtain a total of 9,999 as shown below,



All Praise is due to Allâh who has made us the followers (ummatîs) of such a Nabi ﷺ who has shown us the easiest and best way of doing everything. Even the method of keeping count of dhikr on our fingers.

Sunnats Pertaining to Animals

S.1 Rasullah ﷺ said that the white coloured fowl that has a crown on its head is his friend and the friend of his Nabi's ﷺ friend (i.e. the believer) and the enemy of his Nabi ﷺ enemy.

Nabi's ﷺ said that such a fowl protects the house of its master and nine other houses around it.

Note: The believer wakes up with the crowing of the rooster, which is a means of blessing and goodness. (S.K. – Vol. 2 : Pg. 170)

S.2 Rasulullah ﷺ prohibited cursing the rooster. (S.K. – Vol. 2 : Pg. 170)

S.3 Rasulullah ﷺ said that whosoever has a white fowl will be protected from :

a) Satan

b) witchcraft (jadoo)

c) snakes, scorpions etc. &

d) kaahin (that person who informs of half truths obtained from the satans). (S.K. – Vol. 2 : Pg. 171)

S.4 Rasulullah ﷺ used to waken with the crowing of the rooster. (*Bukhâri* – S.K. – Vol. 2 : Pg. 171)

S.5 When the rooster crows to make du'â seeking the bounty of Allâh. (*Bukhâri* – S.K. – Vol. 2 : Pg. 172)

S.6 For children to keep birds as pets is allowed. (*Tirmidhî* – S.K. Vol. 2 : Pg. 172)

Note: It is important to provide food and water if birds are locked in cages.

Note: Mullah 'Ali Qari (A.R) has written that it is not correct for adults to waste their time with pets. (S.K. – Vol. 2 : Pg. 173)

S.7 Rasulullah ﷺ kept animals for his needs and not as a pastime. (S.K. – Vol. 2 : Pg. 173)

S.8 Rasulullah ﷺ kept horses and rode them. (*Bukhâri* – S.K. – Vol. 2 : Pg. 174)



S.9 Rasulullah ﷺ said that Allâh placed blessings on the forehead of the horse. (*Bukhari* – S.K. – Vol. 2 : Pg. 174)

S.10 Rasulullah ﷺ has said that any person who believes in Allâh, accepts the promises of Allâh and for the pleasure of Allâh rears a horse then in proportion to its fodder, water, droppings and urine, Allâh will grant the owner reward. (Bukhari – S.K. Vol. 2 : Pg. 175)

S.11 Rasulullah ﷺ had twenty – four horses. The scholars are unanimous about seven of these horses: about the remaining seventeen, they have differences of opinion. (*'Umdatoel Qâri* – S.K. – Vol. 2 : Pg. 178)

S.12 Rasulullah ﷺ mounted each of the following types of animals :

a) horses

b) camels

c) mules

d) donkeys (*Zâdul M'âd* – S.K. – Vol. 2 : Pg. 178)

S.13 Rasulullah ﷺ rode the animals with and without saddles. Nabi ﷺ sometimes carried passengers. His wives also mounted the animal with him ﷺ. (*Zâdul M'âd* – S.K. – Vol. 2 : Pg. 178)

S.14 Sometimes Nabi ﷺ rode the animal at a fast pace and at other times slowly. (*Zâdul M'âd* – S.K. – Vol. 2 : Pg. 178)

S.15 Rasulullah ﷺ had a flock of goats that used to graze near mount Ohud during the day and spend the night around his house. (*Ibn Sâ'd* – S.K. – Vol. 2: Pg. 185)

S.16 Rasulullah ﷺ had a hundred goats. Every time a kid (baby goat) was born, Nabi ﷺ slaughtered one so that the flock number remained one hundred. (*Musnad Ahmad* – S.K. – Vol. 2 : Pg. 186)



S.17 Rasulullah ﷺ and his family used to often pass the day on camel and goat's milk. (*Ibn Sâ'd* – S.K. Vol. 2 : Pg. 187)

S.18 Rasulullah ﷺ said that every prophet and even he ﷺ grazed goats. (*Bukhari* – S.K. – Vol. 2 : Pg. 187)

Note: Some of the wisdoms in grazing goats are as follows :

a) develops humility
b) develops patience
c) develops compassion and softness.

Note: Goats are timid animals that generally remain clean and are not stubborn animals. Caring for such animals develops humility, patience, compassion, softness and the ability to tolerate hardships that one may face whilst engaging in fulfilling the responsibility – i.e. of prophethood.

S.19 Rasulullah ﷺ said that Allâh has kept livelihood in farming and goats. (*Ibn Mâjah* – S.K. – Vol. 2 : Pg. 189)

S.20 Rasulullah ﷺ has encouraged the keeping of goats saying that Allâh has kept barakah (blessings) in them. (*Ibn Mâjah* – S.K. – Vol. 2: Pg. 189)

Note: The scholars of hadith have debated the authenticity of this hadith.

S.21 Rasulullah ﷺ has advised to serve the goat (i.e. to remove from it anything that causes it pain) because it is an animal of Jannah. (S.K. – Vol. 2 : Pg. 190)

S.22 Rasulullah ﷺ said that the harm caused by an animal is forgiven, i.e. there shall be no penalty. (*Bukhari* – S.K. – Vol. 2 : Pg. 193)

Note: If any animal on its own causes damage to anyone's property and goods then one should neither hit the animal nor should one charge the owner of the animal. Nabi ﷺ has advised that everyone looks after his property and goods during the day and the owner of the animal should look after his animal at night.

GENERAL

S.1 When happy Nabi ﷺ read the following du'â:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ ؞

Al<u>h</u>amdulillâhil-la<u>dh</u>î Bini'matihî Tatimmus-Sâli<u>h</u>ât.

"All praise is due to Allâh by whose grace good things reach their end." (*Kanzul 'Ummâl* – S.K. – Vol. 4 : Pg. 197)

S.2 When Nabi ﷺ was placed in any unpleasant situation he would say:

اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ ؞

Al<u>h</u>amdulillâhi 'Aiâ Kulli <u>H</u>âl.

"Praise be to Allâh in all circumstances."

S.3 When Nabi ﷺ had any worry or fear he read the following du'â:-

اَللّٰهُ اَللّٰهُ رَبِّىْ لَآ اُشْرِكُ بِهٖ شَيْئًا ؞

Allâhu Allâhu Rabbî La Ushriku Bihî Shai'â

"Verily Allâh is my Rabb, I do not ascribe any partner to Him." *(Nisai)*

S.4 At the time of grief, Rasûlullâh ﷺ would take his beard in his hand and look at it. *(Shirazî)*

S.5 When any hardship befell Rasulullâh ﷺ he would lift his head to the sky and say:



Sub<u>h</u>ânallâhil 'Azîm

"Purity belongs to Allâh the great." *(Tirmi<u>dh</u>i)*



S.6 If anger overcame, Nabi ﷺ while standing, he used to sit down and if anger overcame him whilst sitting he used to lie down (so that the anger may subside).

(Ibn Abiddunyâ)

S.7 Worldly loss would not anger Nabi ﷺ but anything said or done against the Shari'at would anger him greatly.

S.8 If news of any person's wrong reached Rasûlullâh ﷺ he would not say: "What has happened to that person— he is indulging in such and such wrong," but, without mentioning the names and speaking in general terms he would say, eg.: "What has happened to people that they are indulging in such and such a wrong." (*Tirmidhî*–S.K. Vol. 4: Pg. 142-143)

S.9 When Nabi ﷺ walked he never caused any person to move from his path. *(Tabrâni)*

S.10 When walking Nabi ﷺ used to lift his feet with so much vigour as if ascending a high place and when placing the feet on the ground he used to lower it in such a manner as if descending. *(Tirmidhi)*

S.11 Whilst sneezing Nabi ﷺ used to cover his face with his hand or a cloth. *(Tirmidhi)*

S.12 When sneezing to say:



Alhamdulillâh.

"All praise is due to Allâh."

Note: If one after sneezing says *'Alhamdulillâhi 'Ala Kulli Hâlin'*, then one will not suffer from ear ache or tooth ache.

The hearer should say:-

يَرْحَمُكَ اللّٰهُ

Yarhamukal-lâhu (Males) & For Females – ***Yarhamukil-lâh.***

"May Allâh have mercy upon you."



The sneezer should then reply:

يَهْدِيكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ

Yahdîkumul-lâhu Wa Yuslî<u>h</u>u Bâlakum.

"May Allâh guide you to righteousness and adorn your actions."

Note: This last du'â should also be made after a non-Believer sneezes.

S.13 On a very windy day Nabi ﷺ read the following du'â:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّ مَا اَرْسَلْتَ فِيْهَا

Allâhumma Inni A'û<u>dh</u>u Bika Min Sharri Mâ Arsalta Fîhâ.

"O Allâh! I seek refuge in You from the evil of that which You have sent in it." *(Tabrâni)*

S.14 When bidding farewell to any person or group, Nabi ﷺ read the following du'â:

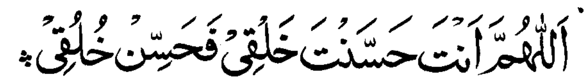
اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ

Astawdi'ul-lâha Dînakum Wa Amânatakum Wa Khawâtîma A'mâlikum.

"To Allâh I hand your dîn, your trust and the consequence (result) of your actions." *(Abû Dâwûd)*

S.15 Our Nabi ﷺ would not stop a person from permissible deeds. He would grant permission, if the questioner had the intention of fulfilling, otherwise he would remain silent. *(Ibn S'âd)*

S.16 When looking into the mirror to say:



Allâhumma Anta <u>H</u>assanta Khalqî Fa<u>h</u>assin Khuluqî.

"O Allâh! You have made perfect my body, so also make perfect my character."

S.18 At the time of lightning and thunder, Nabi ﷺ used to read:

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

Allâhumma Lâ Taqtulnâ Bighadabika Wala Tuhliknâ Bi'adhâbika Wa 'Âfinâ Qabla Dhâlik

"O Allâh! Do not kill us in Your anger, do not destroy us with Your punishment, grant us safety before that." *(Tirmidhî)*

S.19 When in need of rain the following du'â should be made:

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيْثًا مَّرِيْئًا مَّرِيْعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ اٰجِلٍ

Allâhummasqinâ Ghaitham Mughîtham Mariyyam-marî'an Nâfi'an Ghaira Dârrin 'Âjilan Ghaira 'Âjil.

"O Allâh! Bless us with rain which is abundant, pleasant, productive, beneficial, not harmful, quickly and without delay (O Allâh!)."

4 VALUABLE THINGS TO ACQUIRE

Hadrat 'Abdullah bin 'Omar has narrated from Rasûlullâh ﷺ that 4 things are such that if you acquire just these and do not achieve anything else of the world then there is nothing to regret about. Those 4 things are:

1. Avoiding Breach of Trust
2. Truthfulness of Speech
3. Good Character and Manners
4 Halâl morsel (food). *(Ibn Kathîr)*

DU'Â

Virtues And Importance of Du'â

Hadrat Anas (R.A.) reports that Nabi ﷺ said:

"Du'â is the kernel (main part) of Ibâdat (worship)."

In a nut (eg. almond) that which is within the shell is the main part and what is really sought by the person who eats it. It is this kernel which has value.

There are various types of ibâdât (forms of worship).

The making of Du'â and begging for Allâh's favours is also a form of ibâdat. This is not an ordinary ibâdat but, rather, is the core of ibâdat.

Du'â has been termed as the core of ibâdat because ibâdat (worship) is a man's humbling himself in the court of Allâh and expressing his own humility, inabilities, meekness and dependence and accepting the greatness and independence of Allâh.

In comparison to other forms of worhsip, in Du'â the aspect of humility, meekness and dependence upon Almighty Allâh is most fervently expressed and in du'â the greatness and independence of Almighty Allâh is recognised and stressed and hence, du'â is the core or kernel of Ibâdat.

In another Hadith our Nabi ﷺ has said:

"Whosoever does not ask of Allâh, then Allâh becomes angry with that person." *(Mishkât)*

Allâh becomes angry with such a person because, in expressing his needs, dependence and want of comfort, the person (making such Du'â) expresses his belief in the oneness of Almighty Allâh as the provider, the fulfiller of one's needs and the only Being responsible for the destinies of mankind. The act of making Du'â then becomes a means of Allâh's pleasure, and abstaining from du'â is a means of Allah's displeasure.

Thus, any person, for whatever reason (whether out of arrogance, pride or otherwise) avoids making Du'a, perhaps because he feels belittled by the experience, earns the wrath and displeasure of Almighty Allâh.

Our Nabi ﷺ has encouraged us to make du'a in the following Hadith: "Without doubt (definitely) Du'â assists in the removal of those difficulties and hardships which have already descended and Du'â also helps in warding off hardships i.e. stops them from coming. Therefore, O slaves of Allâh! Keep making Du'â."

(Tirmidhi)

In other words, for such a person who makes Du'â and pleads to Allâh, Allâh removes difficulties that were to befall or had already befallen him.

SUNNATS OF DU'Â

1. To ensure that one is in a state of cleanliness.
2. To be in a state of Wudu.
3. To face towards the Qiblah.
4. To do some good action before making Du'â, e.g. giving of charity or reading of salâh or making Dhikr.
5. To sit while making Du'â as one sits in the Tashahhud Posture.
6. To raise one's hands (when making Du'â) with a slight gap between them.
7. To first glorify Allâh and sing his praises.
8. To recite the Durûd and Salâm i.e. to send blessings and peace upon our beloved Nabi ﷺ.
9. To concentrate exclusively on Allâh whilst making Du'â and to have the firm belief that only Allâh can answer such Du'â.

10. To beg and implore Almighty Allâh with humility.

11. Whilst making Du'â, both, the words used and the body posture should be such as to demonstrate total humility, meekness and piety. One's voice should also be soft.

12. Not to look towards the sky when making Du'â.

13. Not to adopt a singing tone or poetic language in Du'â.

14. To admit and confess of one's sins. (Care should be taken that one does not mention one's specific sins when making Du'â jointly with others. However, one can say in general terms e.g. "O Allâh, forgive all our sins, major and minor," etc).

    However, when making Du'â individually, one can recollect ones's past sins and then ask and beg Allâh's forgiveness for each sin specifically.

15. To make Du'â from the bottom of one's heart with the strongest presence of mind and the firm belief that Allâh shall accept (such Du'â).

16. One can repeat each Du'â at least three (3) times.

17. To cry whilst making Du'â and if one cannot cry, then one should simulate the act of crying.

18. Not to make Du'â for an impossibility.

19. When making Du'â for another, firstly Du'â should be made for oneself and then for others.

20. To use the wording of the Qur'ânic and A<u>h</u>âdi<u>th</u> Du'âs.

21. To turn to Allâh in every need, whether big or small, even when in need of something as minor as a shoelace.

22. If an Imâm, then Du'â should be made in the plural to include the congregation and not in the singular.

23. Before concluding the Du'â, to again glorify Allâh and to sing his praises, then

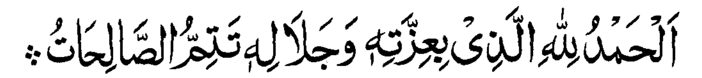


24. To recite Durûd and then

25. To say Âmîn

26. Lastly wipe the hands over the face.

27. When du'âs are answered Rasûlullâh ﷺ has taught us to express our appreciation (thanks giving) by saying:



Alhamdulilâhil-ladhî Bi'izzatihî Wa Jalâlihî Tatimmus-sâlihât.

"Praise be to Allâh that good works have been accomplished by His Power and Glory."

What Is Meant By Acceptance Of Du'âs?

From the hadith, we understand that Du'âs are accepted in one of the following three ways:

a) The wants (of the person making Du'â) are fulfilled in this world,

b) The Du'â is stored as a treasure (for the benefit of the person making it) for the Hereafter,

c) Difficulty (in proportion to the request made in the Du'â) is, (by means of the Du'â) warded off.

Those Persons Whose Du'âs Are More Readily Accepted:

From the Ahâdith, we learn that the Du'âs of the following persons are more readily accepted:

1. A person who has fasted and makes his Du'â at the time of opening Roza.



2. A just ruler.
3. An oppressed person's Du'â (as long as he does not take revenge).
4. A father's Du'â for his child.
5. A traveller's Du'â.
6. A Haji's Du'â (until he reaches his home).
7. A Mujâhid's* Du'â until he returns to his home.
8. A sick person's Du'â (whilst he is still languishing in his illness and has not recovered therefrom).
9. A Muslim's Du'â for his fellow Muslim (in the absence of the person in whose favour the Du'â is made).
10. That person's Du'â who is extremely distressed and desperate.

Those Person's Whose Du'âs Are Not Accepted

1. Those who eat Harâm food.

Note: By Harâm is meant not only pork and alcohol but also those halâl things which have been obtained in an unlawful manner: whether by theft, fraud, deceit, goods purchased with harâm income e.g. gambling, interest, etc.

2. Those who wear harâm apparel.

Note: The wearing of harâm clothes includes such clothing purchased with harâm wealth and such items of clothing and apparel which are not permitted e.g.
a) gold, silver, red and yellow clothing for men.
b) women who dress like men and vice-versa, etc.

3. Those who stop enjoining good and forbidding evil.

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* Mujâhid is the Muslim who strives for the upliftment of Allâh's dîn.



Special Occasions And Times When Du'âs Are Accepted

1. Du'âs made during the latter part of the night.
2. Du'âs made after Fard Salâh.

Note: Care should be taken that long Du'âs are not made after those Fard Salât after which follows the Sunnat-e-Muakkadah Salât.

3. Du'âs made on a Friday during the following times:
   a) between 'Asr and Maghrib salât
   b) just before Maghrib salât
   c) when the Imâm sits between the two Khutbas until Salâm (i.e. conclusion of salât).

Note: Whilst Khutba is in session, it is prohibited to make Du'â with the tongue (one may make Du'â within the heart only). It should also be remembered that we make Du'â in every Salât (before Salâm).

4. Du'â made at the time of Adhân — at the beginning, during and at the conclusion of Adhân.
5. Du'âs made between Adhân and Iqâmat.
6. Du'âs made at the time of Jihâd.
7. Du'âs made when it is raining.
8. Du'âs made in the month of Ramadhan.
9. Du'âs made when a rooster crows.
10. Du'âs made at the time of Hajj whilst on the plains of 'Arafât.
11. Du'âs made at the following places in Makkah Mukarramah.
    a) whilst making Tawâf.
    b) while clinging to the Multazam (that portion of the Ka'ba which is between the Hajre-Aswad and the door of the Ka'ba).
    c) under the Meezâbe-Rahmat (Meezâbe-Rahmat is the spout of the gutter of the Ka'ba which flows into the Hatim).



d) inside the Ka'ba Sharîf. It should be remembered that the Hatim is considered as the interior of the Ka'ba.
e) near the well of Zam-Zam.
f) on Mount Safa.
g) on Mount Marwa.
h) between the Mounts Safa and Marwa whilst making Sa'î.
i) behind Maqâm-e-Ibrâhîm.
j) in Muzdalifah.
k) in Mina.
l) near each of the three Jamarâts (Shaitans).
m) at Rukne Yamani.
n) between Rukne Yamani and Hajre Aswad.
o) at Dare Arqam.
p) at the caves of Thowr and Hira.

Du'as are also accepted at the blessed grave of our Nabi ﷺ. After reciting Salât-o-Salâm one should face the Qibla, raise his hands and make Du'â begging Allâh for both the needs of this world and the Hereafter, for one's self and for the entire Ummat of our beloved Nabi ﷺ.

It would be appropriate, at this stage to list some of the du'as with which our beloved Nabi ﷺ used to beseech and beg Allâh. These du'â have been extracted from both the Qur'ân and the Ahâdith. Each du'â is followed by its simple translation.

The Arabic script of the du'âs has been deliberately enlarged to assist the reader.

A humble appeal is made to ustâds and parents that these du'âs be taught, as reading lessons, to beginners — after the completion of their Qâidah. After these du'âs have been read once, each day by each child (individually), in the presence of the ustâd or parent) over a period of approximately 40 days, five minutes each day thereafter, should be devoted to the reading of approximately five pages of these du'âs. This should be done by the class as a whole.

This procedure should be adopted from the time the child commences reading Arabic (i.e. when the child is approximately 7 years of age) until he/she reaches the age of 13. It is hoped, that by doing this, the memorising of these du'âs would be made much easier when the child reaches the age of 14. If the Madrasah has not, up to now, adopted the above suggested procedure, I strongly suggest that it (the procedure) should be done, without delay, at home, under parental supervision.

Adults are also urged to daily beg and supplicate to Allâh with these du'âs — one can do so by even reading from the kitâb. Time should be set aside daily, either before retiring to bed or after the Fajr Salât when these du'âs should be made.

> Stop the tongue from complaining, you will enjoy a happy life.
>
> *(Hadrat Abû Bakr Siddîque (R.A.))*

> Allâh orders in the Qur'ân:
> **"Do not be wasteful."**
> Wasting leads to poverty which in turn creates difficulties, hardships and worries. Therefore, the cause, extravagance, has been prohibited.

Some Du‘âs From Qur’ân and Ahadith

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Bismillâ-hir-rahmâ-nir-rahîm

“In the name of Allâh the most Beneficent the most Merciful.”

سُبْحَانَ اللهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَا نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ

Subhânallâhi Wa Bihamdihi ‘Adada Khalqihi, Wa Rida Nafsihi, Wa Zinata ‘Arshihi, Wa Midâda Kalimatihi.

“Purity belongs to Allâh, All Praise be to Him in proportion to His creations and in accordance to His pleasure in (proportion to) the weight of His throne and in (proportion to) the ink (used for) His words.”

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ

Subhânal-lâhi Walhamdu-lillâhi Walâ Ilâha Illallâhu Wallâhu Akbar Walâ Hawla Walâ Quwwata Illâ Billâhil ‘Aliyyil ‘Azîm.

“Purity belongs to Allâh, all Praise belongs to Allâh, there is none worthy of worship but Allâh and Allâh is the greatest, there is no power and might except from Allâh, the most high, the great.”

اَللّٰهُمَّ لَآ اُحْصِيْ ثَنَآءً عَلَيْكَ اَنْتَ كَمَآ اَثْنَيْتَ عَلٰى نَفْسِكَ

Allâhumma Lâ ’Uhsi Thanâ’an ‘Alaika Anta Kamâ Athnaita ‘Ala Nafsik.

“O Allâh! I am unable to praise You (as I should). You are as You have praised Yourself.”

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ❖

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ❖

Allâhumma Salli 'Alâ Muhammadew Wa 'Alâ 'Âli Muhammadin Kamâ Sallaita 'Alâ Ibrâhîma Wa 'Alâ Âli Ibrâhîma Innaka Hamîdum-Majîd. Allâhumma Bârik 'Alâ Muhammadew Wa 'Alâ Âli Muhammadin Kamâ Bârakta 'Alâ Ibrâhîma Wa 'Alâ Âli Ibrâhîma Innaka Hamîdum-Majîd.

"O Allâh! send Your mercy upon Muhammad ﷺ and on the children of Muhammad ﷺ as You showered Your mercy upon Ibrâhîm (A.S.) and on the children of Ibrâhîm (A.S.). Verily you are praiseworthy and glorious. O Allâh! send Your blessing upon Muhammad ﷺ and on the children of Muhammad ﷺ as You showered Your blessing upon Ibrâhîm (A.S.) and on the children of Ibrâhîm (A.S.). Verily You are Praiseworthy and Glorious."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

Bismillâhir-Rahmânir-Rahîm

"In the name of Allâh the most Beneficent the most Merciful."

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ اَلرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ۬ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

Alhamdulillâhi Rabbil 'Âlamîn. Ar-rahmânir-rahîm. Mâliki Yawmid-dîn. Iyyâka Na'budu Wa Iyyaka Nasta'în. Ihdinas-siratal Mustaqîm. Sirâtal-ladhina An'amta 'Alaihim Ghairil-maghdûbi 'Alaihim Walad-dâllîn.



"All Praise is due to Allâh the sustainer of the worlds, the most beneficent, the most merciful. Master of the day of judgement. You alone do we worship and You alone do we ask for help. Guide us onto the straight path, the path of those whom You favoured, not of those who have earned Your wrath, nor of those who have gone astray."

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝

Rabbana Waj'alna Muslimaini Laka Wa Min Dhurriyyatinâ Ummatam-muslimatal-laka Wa Arinâ Manâsikanâ Watub 'Alainâ Innaka Antat-tawwabur-rahîm.

"O Our Sustainer! Make us obedient to You and create an obedient clan from our children and show us the rules of Hajj and pardon us. You are the most forgiving, the most merciful."

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

Rabbanâ Âtina Fid-dunyâ Hasanataw Wa Fil Âkhirati Hasanataw-waqinâ 'Adhaban-nâr

"O Allâh! Grant us the good of this world and the good of the Hereafter and save us from the fire of hell."

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

Rabbanâ Afrigh 'Alainâ Sabraw-wa Thabbit Aqdâmanâ Wansurnâ 'Alal qawmil-kâfirîn.

"O Our Sustainer! Pour into us (our heart) Patience and make our feet firm and grant us help against the non-Believers."

رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ

Rabbanâ Lâ Tu'akhidhnâ Inna sînâ Aw-Akhtâna.

"O Our Sustainer! Do not take us to task if we forget or commit an error."

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ج

Rabbana Walâ Tahmil 'Alainâ Isran Kamâ Hamaltahû 'Alal-ladhîna Min Qablina.

"O Our Sustainer! Do not place upon us such a heavy burden as You placed on those before us."

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا ۗ وَٱغْفِرْ لَنَا ۗ وَٱرْحَمْنَآ ۚ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ۝

Rabbanâ Walâ Tuhammilnâ Mâlâ Tâqata Lanâ Bihî * Wa'fu 'Annâ, Waghfirlanâ, Warhamna, Anta Mawlâna Fansurnâ 'Alal qawmil-kâfirîn.

"O Our Sustainer! Do not impose on us that which we do not have the strength to bear. Pardon us, forgive us and have mercy on us. You are our Protector and help us over the non-believing folk."

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ج
إِنَّكَ أَنتَ ٱلْوَهَّابُ ۝

Rabbanâ La Tuzigh Qulûbanâ Ba'da Idh-hadaitanâ Wa Hab Lanâ Mil-ladunka Rahmah * Innaka Antal-wahhab.

"O Our Sustainer! Do not make our hearts stray after You have guided us, and bestow on us mercy from Your side. Verily You alone are the giver of all things."

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ۝

Rabbanâ Innaka Jâmi'un-nâsi Liyawmil-lâraiba Fîh, Innal-lâha La Yukhliful-mî'âd.

"O Our Sustainer! You are the gatherer of mankind on a day wherein is no doubt. Verily Allâh does not go against his promise."

رَبَّنَآ إِنَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ○

Rabbanâ Innanâ Âmannâ Faghfirlanâ Dhunûbanâ Waqinâ ‘Adhâban-nâr

“O Our Sustainer! Verily we believe (in You) so forgive our sins and save us from the punishment of the fire.”

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّٰهِدِينَ ○

Rabbanâ Âmannâ Bimâ Anzalta Wat-taba‘nar-Rasûla Faktubnâ Ma‘ash-Shâhidîn.

“O Our Sustainer! We believe in that which You revealed and we follow the Prophet so enroll us among those who believe.”

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِيٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَٰفِرِينَ ○

Rabbanagh-firlanâ Dhunûbanâ Wa Isrâfanâ Fî Amrinâ Wa Thabbit Aqdâmanâ Wansurnâ ‘Alal qawmil-kâfirîn.

“O Our Sustainer! Forgive our sins and our excesses in our action and keep our feet firm and help us against the non-believers.”

رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا ج سُبْحَٰنَكَ فَقِنَا عَذَابَ النَّارِ ○

Rabbanâ Mâ Khalaqta Hâdhâ Batila * Subhânaka Faqinâ ‘Adhâban-nâr.

“O Our Sustainer! You have not created this (earth) without a purpose. Purity belongs to You, so save us from the punishment of hell.”

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ○

Rabbanâ Innaka Man Tudkhilin-nâra Faqad Akhzaitahû * Wa Ma Liz-zâlimîna Min Ansâr.

"O Our Sustainer! Whomsoever You admitted into hell, verily You disgraced him, and no one is the helper of the sinners."

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

Rabbanâ Innanâ Sami'nâ Munâdiyay-yunâdi Lil-îmâni An Âminû Birabbikum Fa-âmannâ.

"O Our Sustainer! We have heard a caller calling us saying: 'Believe in Your sustainer', so we have believed."

رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۝

Rabbana Faghfirlanâ Dhunûbanâ wa kaffir 'Annâ Sayyiâtinâ Wa Tawaffanâ Ma'al Abrâr.

O! Our Sustainer forgive us our sins and remove from us our evil deeds and give us death with the righteous.

رَبَّنَا وَآتِنَا مَا وَعَدْتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝

Rabbanâ Wa 'Âtinâ Mâ Wa'at-tanâ 'Alâ Rusulika Walâ Tukhzinâ Yawmal-qiyâmah, Innaka Lâ Tukhliful-mî'âd.

"O Our Sustainer! Give us what You have promised us through Your messenger and do not humiliate us on the day of Qiyâmat. Certainly You do not go against Your promise."

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

Rabbanâ Âmannâ Faktubnâ Ma'ash-shâhidîn

"O Our Sustainer! We have believed in You, so enroll us among the truthful."

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

Rabbanâ Zalamnâ Anfusanâ Wa il-lam taghfirlanâ Wa Tarhamnâ Lanakûnanna Minal-khâsirîn.

"O Our Sustainer! We have wronged ourselves. If You do not forgive us and do not show mercy on us then we are surely lost and ruined."

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ○

Rabbanâ Lâ Taj'alnâ Ma'al Qawmiz-zâlimîn.

"O Our Sustainer! Do not make us of the sinful people."

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِيْنَ ○

Rabba nãftah Bainanâ Wa Baina Qawminâ Bilhaqqi Wa Anta Khairul-Fatihîn.

"O Our Sustainer! Decide between us and our people with justice, You are the best arbitrator."

رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ ○

Rabbanâ Afrigh 'Alainâ Sabraw-wa Tawaffanâ Muslimîn

O Our Sustainer! Pour into us (our hearts) patience and cause us to die as true Muslims."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ○ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ○

Rabbanâ Lâ Taj'alnâ Fitnatal-lilqawmiz-zâlimîn *Wa Najjinâ Birahmatika Minal-qawmil-kâfirîn

"O Our Sustainer! Make us not a target of tyranny of the sinful people, and free us by Your mercy from the clutches of the non-Believers."

رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ○

Rabbanâ 'Âtinâ Mil-ladunka Rahmataw. Wa Hay'yi' Lanâ Min Amrinâ Rashadâ.

"O Our Sustainer! Give us from Your (side) mercy and mend our deeds."

رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ○

Rabbanâ Innâ Nakhâfu Ay-yafruta 'Alainâ Aw Ay-Yatghâ

"O Our Sustainer! We fear that the (non-Believers) may practise against us excess or mischief."

رَبُّنَا الَّذِيٓ أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ○

Rabbunal-ladhî 'A'tâ Kulla Shai'in Khalqahû Thumma Hadâ

"Our Sustainer is He who has given everything it's shape and then gave guidance."

رَبَّنَآ ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ الرَّٰحِمِينَ ○

Rabbanâ Âmannâ Faghfirlanâ War-hamna Wa Anta Khairur-Râhimîn

"O Our Sustainer! We believe (in You) so forgive us and have mercy on us and You are the most merciful."

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ○
إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ○

Rabbanasrif 'Annâ 'Adhâba Jahannam * Inna 'Adhabaha Kâna Gharâmâ. Innahâ Sâ'at Mustaqarraw-wa Muqâmâ

"O Our Sustainer! Set aside the punishment of hell from us. Surely it's chastisement is persisting. Surely that (Hell) is a bad place for staying and an evil place for resting in."

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا ○

Rabbanâ Hab Lanâ Min Azwajinâ Wa Dhurriyyâtinâ Qurrata 'A'yuniw Waj'alnâ Lilmuttaqîna Imâmâ.

"O Our Sustainer! Grant us from our wives and children coolness of eyes and appoint us as leaders of the pious."



رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا
سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ۝

Rabbanâ Wa Si'ta Kulla Shai'ir Rahmataw Wa 'Ilman Fagkfir Lil-ladhîna Tâbû Wattaba'û Sabîlaka Wa Qihim 'Adhabal Jahîm.

"O Our Sustainer! Everything is contained in Your mercy and knowledge, therefore, forgive those who repent and follow Your path and save them from the punishment of hell."

رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ۨالَّتِيْ وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ
وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ۭ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَقِهِمُ السَّيِّاٰتِ ۭ
وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَىِٕذٍ فَقَدْ رَحِمْتَهٗ ۭ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

Rabbanâ Wa Adkhilhum Jannâti 'Adni Nil-latî Wa 'Attahum Wa Man Salaha Min Âbâ'ihim Wa Azwâjihim Wa Dhurriyyâtihim, Innaka Antal 'Azîzul-hakîm * Wa Qihimus-sayyiât, Wa Man Taqis-sayyiâti Yawma'idhin Faqad Rahimtahû Wa Dhâlika Huwal-fauzul 'Azîm.

"O Our Sustainer! Make them enter into the heaven of Eden which You promised them and also their parents and their wives and their children who are pious (allow them to dwell in heaven). Verily You are the mighty, the wise; and (O Allâh!) save them from all evils, and those whom You have saved from evils have Your mercy showered on them on that day and this is a great success."

رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا
غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝

Rabbanaghfir Lanâ Wali-ikhwaninal-ladhîna Sabaqûnâ Bil-imâni Walâ Taj'al Fî Qulubinâ Ghillal-lilladhîna Âmanû, Rabbanâ Innaka Ra'ûfur-rahîm.



"O Our Sustainer! Forgive us and our brothers who believed (in You) before us and do not put malice in our hearts for those who believe. O Our Sustainer! Verily You are the Most Beneficent, Most Merciful."

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝

Rabbanâ 'Alaika Tawakkalnâ Wa Ilaika Anabnâ Wa Ilaikal-masîr

"O Our Sustainer! Upon You is our reliance (trust) and to You we turn and to You (all have to) return."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ۝

Rabbanâ La-taj'alnâ Fitnatal-lilladhîna Kafarû Waghfirlanâ Rabbanâ Innaka Antal'azîzul-hakîm

"O Our Sustainer! Do not put us to test against the non-Believers and O Our Rabb! Forgive us. You are the Mighty, the Wise."

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

Rabbanâ Atmim Lanâ Nûranâ Waghfirlanâ * Innaka 'Alâ Kulli Shai'in Qadîr.

"O Our Sustainer! Complete for us our 'Noor' (light) and forgive us, verily You have power over everything."

أَسْتَغْفِرُ اللّٰهَ الَّذِي لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

Astaghfirul-lâhal-ladhî Lâ Ilâha Illâ Huwal-hayyul Qayyûmu Wa Atûbu Ilaih.

"I seek the forgiveness of Allâh besides whom there is none worthy of worship and who is everliving and self-subsisting and I turn to him."

اللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Allâhumma Innaka 'Afuwwun Tuhibbul-'afwa Fa'fu 'Annî

"O Allâh! Verily You are the forgiver, and You love forgiving so forgive me."

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ
فَاغْفِرْ لِىْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِىْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ۝

Allâhumma Inni Zalamtu Nafsî Zulman Kathîraw Wa Lâ Yaghfirudh-dhunûba Illâ Anta Faghfirlî Maghfiratam-min 'Indika Warhamnî Innaka Antal-ghafûrur-rahîm

"O Allâh! I did a grave wrong to myself and none besides You forgives sins, so grant me forgiveness from Your side and have mercy upon me, verily You are the most forgiving, most merciful."

اَللّٰهُمَّ بَاعِدْ بَيْنِىْ وَبَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ. اَللّٰهُمَّ نَقِّنِىْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ
مِنَ الدَّنَسِ ؞

Allâhumma Bâ'id Baini Wa Baina Khatâyâya Kamâ Bâ'atta Bainal Mashriqi Wal-maghribi. Allâhumma Naqqinî Minal Khatâyâ Kamâ Yunaqqath-thawbul-abyadu Minad-danas.

"O Allâh! Create such a distance between me and my sins as You have created between the east and the west and cleanse me of my sins as You cleans white clothese of its dirt."

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ حُبَّكَ وَحُبَّ مَنْ يُّحِبُّكَ وَالْعَمَلَ الَّذِىْ يُبَلِّغُنَا
حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيْنَا مِنْ اَنْفُسِنَا وَمَالِنَا وَاَهْلِنَا وَمِنَ
الْمَآءِ الْبَارِدِ ؞

Allâhummâ Innâ Nas'aluka Hubbaka Wa Hubba May-yuhibbuka Wal-'amalal-ladhî Yuballighunâ Hubbaka

Allâhummaj-'al Hubbaka Ahabba Ilainâ Min Nafsinâ Wa Mâlinâ Wa Ahlinâ Wa Minal-mâ'il Bârid.

"O Allâh! I beg of You Your love and the love of all such people who love You, and the love of all such actions which make us reach Your love. O Allâh! make your love more beloved to us than our lives, our families and cold water."

اَللّٰهُمَّ يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قُلُوْبَنَا عَلٰى دِيْنِكَ

Allâhumma Yâ Muqallibal-qulûbi Thabbit Qulûbanâ 'Alâ Dînik

"O Allâh! Controller (turner) of hearts keep our hearts steadfast on Your dîn."

اَللّٰهُمَّ طَهِّرْ قُلُوْبَنَا مِنَ النِّفَاقِ وَاَعْمَالَنَا مِنَ الرِّيَآءِ وَاَلْسِنَتَنَا مِنَ
الْكِذْبِ وَاَعْيُنَنَا مِنَ الْخِيَانَةِ فَاِنَّكَ تَعْلَمُ خِيَانَةَ الْاَعْيُنِ وَمَا
تُخْفِى الصُّدُوْرُ

Allâhumma Tahhir Qulûbanâ Minan-nifaqi Wa 'A'amâlanâ Minar-riyâ'i Wa Alsinatanâ Minl-kidhbi Wa 'A'yunanâ Minal-khiyânati Fa-innaka Ta'lamu Khiyânatal 'A'yuni Wa Mâ Tukhfîs-sudûr.

"O Allâh! Clean my heart of hypocrisy, my actions of show (i.e. showing off), my tongue of lies, my eyes of deceipt, for surely You know the treachery of the eyes (i.e. the evil glances) and that which the bosoms (hearts) conceal."

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَاَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وَنَعُوْذُ بِكَ
مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وَاَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ
وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Allâhumma Innâ Nas'aluka Min Khairi Ma Sa-alaka Minhu Nabiyyuka Muhammadun ﷺ Wa Na'ûdhu Bika Min Sharri Mas-ta'adha Minhu Nabiyyuka Muhammadun

ﷺ ***Wa Antal Musta'ânu Wa 'Alaikal-balaghu Walâ Hawla Wala Quwwata Illâ Billâh.***

"O Allâh! We ask and beg of You all those good things (of both this world and the Hereafter) which Your Prophet Muhammad ﷺ begged of You and we seek Your protection from all those things from which Your Prophet Muhammad ﷺ sought protection. You alone are the helper and it is upon You to make us reach (our goal). There is no power and might except from Allâh."

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْٓءِ الْاَخْلَاقِ ؞

Allâhumma Inna Na'ûdhu Bika Minash-shiqâqi Wan-nifâqi Wa Sû'il Akhlâq.

"O Allâh! I seek Your protection from quarrels, hypocrisy and bad manners."

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِی الْاُمُوْرِ كُلِّهَا وَاَجِرْنَا مِنْ خِزْیِ الدُّنْیَا وَالْاٰخِرَةِ ؞

Allâhumma Ahsin 'Âqibatanâ Fil-umûri Kulihâ Wa Ajrinâ Min Khizyid-dunyâ Wal Âkhirah

"O Allâh! Make the outcome of all our tasks good and save us from humiliation in this world and the Hereafter."

اَللّٰهُمَّ ارْزُقْنَا شَهَادَةً فِیْ سَبِیْلِكَ وَاجْعَلْ مَوْتَنَا فِیْ بَلَدِ رَسُوْلِكَ ؞

Allâhummar-zuqnâ Shahâdatan Fî Sabîlika Waj'al Mawtanâ Fî Baladi Rasûlik

"O Allâh! Grant us martyrdom in Your path and grant us death in the city of Your Rasûl" ﷺ *(Hisn)*

اَللّٰهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَارْزُقْنَا یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِكَ نَسْتَغِیْثُ اَصْلِحْ لَنَا شَاْنَنَا كُلَّهٗ وَلَا تَكِلْنَا اِلٰی نَفْسِنَا طَرْفَةَ عَیْنٍ ؞

Allâhummagh-firlanâ War-hamnâ Wa 'Âfina Warzuqnâ Yâ Hayyu Yâ Qayyumu Birahmatika Nastaghîthu Aslih Lanâ Sha'nanâ Kullahu Walâ Takilnâ Ilâ Nafsinâ Tarfata 'Ain.

"O Allâh! Forgive us, have mercy on us, grant us health (and prosperity) and sustenance. O Everliving and Self-Subsisting! through Your mercy we appeal for help, set right all our affairs and do not entrust us even for the (duration of) twinkling of an eye to ourselves."

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ ؕ

Allâhumma Innâ Nas'alukal 'Afwa Wal'afiyata Fid-dunyâ Wal-âkhirah.

"O Allâh! We beg of You forgiveness and prosperity in the world and the Hereafter."

نَعُوْذُ بِاللّٰهِ مِنَ الْكُفْرِ وَالدَّيْنِ ؕ

Na'ûdhu Billâhi Minal-kufri Wad-dain.

"We seek the protection of Allâh from kufr (disbelief) and debts."

اَللّٰهُمَّ اجْعَلْنَا صَبُوْرًا وَّاجْعَلْنَا شَكُوْرًا وَّاجْعَلْنَا فِىْ اَعْيُنِنَا
صَغِيْرًا وَّفِىْ اَعْيُنِ النَّاسِ كَبِيْرًا ؕ

Allâhummaj-'alnâ Sabûraw Waj'alnâ Shakûraw Waj'alnâ Fî A'uninâ Saghîraw Wafi A'yunin-nâsi Kabîrâ.

"O Allâh! Make us extremely patient and most grateful (thankful) and make us insignificant in our (own) eyes and something (significant) in the eyes of people."

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى ؕ

Allâhumma Innâ Nas'alukal Hudâ Wat-tuqâ Wal'afâfa Walghinâ

"O Allâh! We beg of You guidance (Hidayat), piety, chastity and wealth (and independence of other creations)."

اَللّٰهُمَّ أَعِنَّا عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ؞

Allâhumma A'innâ 'Ala Dhikrika Wa Shukrika Wa Husni 'Ibâdatik.

"O Allâh! Help us in remembering You, in expressing gratitude to You and in worshiping You in the best of manners."

اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ يَّوْمِ السُّوْءِ وَمِنْ لَيْلَةِ السُّوْءِ وَمِنْ سَاعَةِ السُّوْءِ وَمِنْ صَاحِبِ السُّوْءِ وَمِنْ جَارِ السُّوْءِ فِيْ دَارِ الْمُقَامَةِ ؞

Allâhumma Innâ Na'ûdhu Bika Min Yawmis-sû'i Wa Min Lailatis-sû'i Wa Min Sa'atis-sû'i Wa Min Sâhibis-sû'i Wa Min Jaris-sû'i Fi Dâril-muqâmah.

"O Allâh! We seek Your protection from the evil day, from the evil night, from the evil hour, from the evil friend and from the evil neighbour at the place of residing (at home)."

اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْكُفْرِ وَالْفُسُوْقِ وَالشِّقَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ ؞

Allâhumma Innâ Na'ûdhu Bika Minal'ajzi Wal-kasli Wal-jubni Wal-bukhli Wal-kufri Wal-fusûqi Wash-shiqâqi Was-sum'ati War-riyâ'i.

"O Allâh! We seek Your protection from incapacity (to work) and laziness, from cowardice and miserliness, from disbelief, sins, quarrelling, ostentation and show."

اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَغَلَبَةِ الْعَدُوِّ وَشَمَاتَةِ الْأَعْدَاءِ

Allâhumma Innâ Na'ûdhu Bika Min Ghalabatid-daini Wa Ghalabatil-'aduwwi Wa Shamatatil-'A'adâ'i

"O Allâh! We seek Your protection from being overwhelmed by debts, from the victory of the enemy and from the enemy rejoicing (at our misfortune)."

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ الْخُلُقِ
وَالرِّضَآءَ بِالْقَدَرِ ؞

Allâhumma Innâ Nas-alukas-sih-hata Wal-'iffata Wal-amânata Wa Husnal-khulqi War-ridâ'a Bîl-qadr.

"O Allâh! We beg of You health, chastity, trustworthiness, good character and the ability to be happy with fate (Taqdeer)."

اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنَ الْبُخْلِ وَنَعُوْذُبِكَ مِنَ الْجُبْنِ وَنَعُوْذُبِكَ
مِنْ اَنْ نُرَدَّ اِلٰى اَرْذَلِ الْعُمُرِ وَنَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ ؞

Allâhumma Innâ Na'ûdhu Bika Minal-bukhli Wa Na'ûdhu Bika Minal-jubni Wa Na'ûdhu Bika Min An Nuradda Ilâ Arzalil 'Umuri Wa Na'ûdhu Bika Min 'Adhabil-qabr.

"O Allâh! We seek Your protection from miserliness, O Allâh! We seek Your protection from cowardice and we seek Your protection that we be returned (put back) to an age of senility (depravity) and we seek Your protection from the punishment of the grave."

اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَنَعُوْذُبِكَ مِنْ عَذَابِ جَهَنَّمَ
وَنَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَنَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ ؞

Allâhumma Innâ Na'ûdhu Bika Min 'Adhâbil-qabri Wa Na'ûdhu Bika Min 'Adhâbi Jahannama Wa Na'ûdhu Bika Min Fitnatil-masîhid-dajjâli Wa Na'ûdhu Bika Min Fitnatil Mahyâ Wal-mamâti Allâhumma Innâ Na'ûdhu Bika Minal-m'athami Wal-maghram.

"O Allâh! We seek Your protection from the punishment of the grave, we seek Your protection from the punishment of hell, we seek Your protection from the trial of Dajjal, we seek Your

protection from the trial of life and death, and we seek Your protection from sin and debt."

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ
وَأَنْ تَغْفِرَ لَنَا وَتَرْحَمَنَا وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنَا غَيْرَ مَفْتُوْنٍ ،
وَنَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلٰى حُبِّكَ ؞

Allâhumma Innâ Nas'aluka Fi'lal-khairâti Wa Tarkal-munkarâti Wa Hubbal-masâkîni Wa An Taghfira Lanâ Wa Tarhamana Wa Idhâ Aradta Biqawmin Fitnatan Fatawaffanâ Ghaira Maftûnin, Wa Nus'aluka Hubbaka Wa Hubba May-yuhibbuka Wa Hubba 'Amaliy-yuqarribu Ilâ Hubbik.

"O Allâh! We beg of You the ability to do good actions and stay away from bad, and the ability to love the poor, and that You forgive us and have mercy on us and (O Allâh!) if You intend to involve in Fitnah (a test) any nation then take us (away) (cause us to die) without being tested. We beg of You (O Allâh!) Your love, and the love of (All those) who love You and the love of that action which draws (us) closer to Your love."

اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنَ الْفَقْرِ وَنَعُوْذُ بِكَ مِنَ الْقِلَّةِ وَالذِّلَّةِ وَ
نَعُوْذُ بِكَ أَنْ نَظْلِمَ أَوْ نُظْلَمَ ؞

Allâhumma Innâ Na'ûdhu Bika Minal-faqri Wa Na'ûdhu Bika Minal-qillati Wadh-dhillati Wa Na'ûdhu Bika An-nazlima Aw-nuzlam.

"O Allâh! We seek Your protection from poverty, we seek Your protection from scarcity and humiliation and we seek Your protection that we oppress (trouble others) or that we are oppressed (by others)."

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا صَالِحًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا
وَشِفَاءً مِنْ كُلِّ دَاءٍ ؞

Allâhumma Innâ Nas'aluka 'Ilman Nâfi'an Wa 'Amalan Sâli<u>h</u>am-mutaqabbalaw Wa Rizqan Tayyibaw Wa Shifâ'am Min Kulli Dâ'i.

"O Allâh! We beg of You (i.e. please grant us) beneficial knowledge, good (accepted in your court) actions and pure (wholesome and <u>h</u>alâl) sustenance and cure from every sickness."

اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ عِلْمٍ لَّا يَنْفَعُ وَمِنْ قَلْبٍ لَّا يَخْشَعُ وَمِنْ نَّفْسٍ لَّا تَشْبَعُ وَمِنْ دُعَاءٍ لَّا يُسْمَعُ اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ هٰٓؤُلَاۤءِ الْاَرْبَعِ ۞

Allâhumma Innâ Na'û<u>dh</u>u Bika Min 'Ilmil-lâyanfa'u Wa Min Qalbil-lâ-yakhsha'u Wa Min Nafsil Lâ Tashba'u Wa Min Du'â'il Lâ Yusma'u Allâhumma Innâ Na'û<u>dh</u>u Bika Min Hâ'ulâ'il 'Arba'a.

"O Allâh! We seek Your protection from knowledge that is not beneficial, from a heart that does not have humility, from a desire that is not satiated, from a du'â that is not heard, O Allâh! we seek Your protection from these four."

اَللّٰهُمَّ إِنَّا نَعُوْذُ بِكَ مِنْ شَرِّ سَمْعِنَا وَشَرِّ بَصَرِنَا وَشَرِّ اَلْسِنَتِنَا وَشَرِّ قُلُوْبِنَا وَشَرِّ مَنِيِّنَا ۞

Allâhumma Innâ Na'û<u>dh</u>u Bika Min Sharri Sam'inâ Wa Sharri Basarinâ Wa sharri Al-sinatinâ Wa Sharri Qulûbinâ Wa Sharri Maniyyinâ.

"O Allâh! We seek Your protection from the evil of our hearing, from the evil of our seeing, from the evil of our tongue, from the evil of our hearts and from the evil of our sperms."

اَللّٰهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهٗ سَهْلًا وَّاَنْتَ تَجْعَلُ الْحُزْنَ إِذَا شِئْتَ سَهْلًا ۞

Allâhumma La Sahla Illâ Mâ Ja'altahû Sahlan Wa 'Anta Taj'alul-<u>h</u>uzna I<u>dh</u>â Shi'ta Sahla

"O Allâh! There is nothing easy except that which You make easy, (O Allâh!) make the difficult (grief) easy if You wish."

Note: This du‘â could also be read when the completion of any task poses difficulty.

اَللّٰهُمَّ يَا مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ ❁

Allâhumma Yâ Musarrifal-Qulûbi Sarrif Qulûbanâ 'Alâ Tâ'atik

"O Allâh! O Controller of hearts! Turn our hearts to Your obedience."

اَللّٰهُمَّ لَآ اُحْصِىْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَآ اَثْنَيْتَ عَلٰى نَفْسِكَ ❁

Allâhumma Lâ 'Uhsi Thanâ'an 'Alaika Anta Kamâ Athnaita 'Ala Nafsik.

"O Allâh! I am unable to praise You (as I should). You are as You have praised Yourself."

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ
وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ❁
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ
وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ❁

Allâhumma Salli 'Alâ Muhammadew Wa 'Alâ 'Âli Muhammadin Kamâ Sallaita 'Alâ Ibrâhîma Wa 'Alâ Âli Ibrâhîma Innaka Hamîdum-Majîd. Allâhumma Bârik 'Alâ Muhammadew Wa 'Alâ Âli Muhammadin Kamâ Bârakta 'Alâ Ibrâhîma Wa 'Alâ Âli Ibrâhîma Innaka Hamîdum-Majîd.

"O Allâh! send Your mercy upon Muhammad ﷺ and on the children of Muhammad ﷺ as You showered Your mercy upon Ibrâhîm (A.S.) and on the children of Ibrâhîm (A.S.). Verily you are praiseworthy and glorious. O Allâh! send Your blessing upon Muhammad ﷺ and on the children of Muhammad ﷺ as You showered Your blessing upon Ibrâhîm (A.S.) and on the children of Ibrâhîm (A.S.). Verily You are Praiseworthy and Glorious."

SOME IMPORTANT SUNNATS OF THE ISLAMIC CALENDAR

Muharram

The Ahadith states that only two (2) special actions need to be performed during this month, namely:

i) the roza (fast) of the 10th of Muharram, together with the roza of the 9th or the 11th (of Muharram), and

ii) spending (in the way of food and drink) on one's family, on the 10th (of Muharram).

The virtue of the aforegoing deed (No. ii) shall be that Almighty Allâh shall grant blessings (Barakat) to the person (observing the above practice) for the entire year.

Apart from the above practices, all other deeds (for example the making of 'Tâziah', giving of 'sharbat' with the intention that such act shall enable the Shaheeds (martyrs) of Karbala to quench their thirst, etc.) are incorrect.

However, the performing of Îsale-Thawâb is permissible provided, it is not regarded as compulsory. Also, there is no compulsory rule that Îsale-Thawâb has to be performed on a specific day only.

Note: Îsale-Thawâb (i.e. the remitting of thawâb to the deceased) is permissible. The method of Îsale-Thawâb is:

Upon the completion of any Nafl (optional) action, for example Nafl Salâh or Nafl fast or Nafl charity which is given to the poor or needy, the intention should be made that the reward and thawâb of this action be granted to a specified person or persons, eg. one's late parents or to the Ummat of Muhammad ﷺ, etc.

Safar

It is totally incorrect to regard this month as one of misfortune. Those who believe that this month carries with it bad luck, base their argument upon a narration which appears in books of

Sufism:

That Nabi ﷺ said, "Whoever gives me the glad tidings of the passing of Safar I shall give them the good news of entering Jannat."

Such persons assume this to be an indication that Rasûlullâh ﷺ did not like this month because of its bad luck. These assumptions are totally wrong as the narration quoted above (without going into its authenticity) means that our beloved Nabi ﷺ had been informed by Allâh that he shall be passing away in the month of Rabi'ul Awwal (which month comes immediately after Safar).

Rasûlullâh ﷺ therefore, awaited the arrival of Rabi'ul Awwal which is the month in which He ﷺ was to be blessed with the meeting with Almighty Allâh, through the medium of death.

Rabi'ul-Awwal

Our beloved Rasûlullâh ﷺ was born in this month. This fact alone makes this month an auspicious and blessed month.

Although in this month of Rabi'ul-Awwal it is permissible to arrange lectures wherein the lifestyle and practises of our Nabi ﷺ are discussed, it is not the only month in which such programmes should be organised as discussions and lecture programmes relating to the sunnats of Rasûlullâh ﷺ should be constantly emphasised throughout every month of the year.

Note: Care should be taken that one does not become a victim of un-Islâmic beliefs and practises during such programmes.

Rabi'ul-Âkhir

One should endeavour to fast 3 days every month as it shall merit the reward of fasting for one's entire life. *(At-Targhîb)*

Jumâdal Awwal & Jumâdal Âkhir

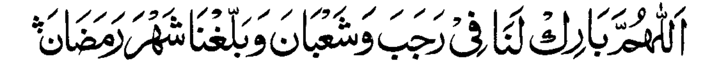
The Ahadith prescribes no special "amal" (action) to be practised during these months. It is a tendency amongst some people to



celebrate "Gyarahwin Sharief" on the 11th of Rabi'ul Âkhir. If, however, it is the intention of those celebrating the "Gyarahwin Sharief" for the purpose of 'Îsâle-Thawâb' then it is incorrect to specify certain days of the month for the performance of such "Îsâle-Thawâb". There is no proclamation that specifies that such a practise needs to be done on any specific day or month. However, it is emphasised that 'Îsâle-Thawâb is permissible provided that its observance does not conflict with any condition or practise laid down by the religion.

Rajab

With the coming of this month Rasûlullâh ﷺ used to make the following du'â:



Allâhumma Bârik Lanâ Fî Rajaba Wa Sha'bâna Wa Ballighnâ Shahra Ramadân.

"O Allâh! Bless us in Rajab and Sha'bân and make us reach Ramadân."

It was in this month that M'irâj (physical ascension) took place and our Nabi ﷺ was given the gift of salât.

Sha'bân

Our Nabi ﷺ has said: "Sha'bân is my month."

In a narration of Abû Dâwûd it is reported that our Nabi ﷺ used to keep roza (fast) abundantly in this month.

It is mentioned in the Ahadith that on the night of the 15th of Sha'bân, Allâh forgives all those who repent and seek forgiveness except:

i) the *mushrik* (one who associates partners with Allâh);

ii) one who harbours malice towards another;

iii) one who unjustly takes tax;



iv) fortune tellers;

v) one who severs family relations and ties;

vi) that man who wears his clothing (trousers, kurta or jubba) below his ankles;

vii) the alcoholic;

viii) one who causes hurt to his parents;

ix) one who commits adultery.

It is mentioned in a narration of Ibn Mâjah that Rasûlullâh ﷺ said that one ought to spend the night of the 15th Sha'bân in worship (Ibâdat) and to keep roza during the day.

Allâh's mercy descends from sunset, Allâh asks (until the time of Fajr) whether there be any person seeking forgiveness so that He may forgive (such person) or whether there be any person wanting sustenance that He may grant that person (such sustenance) or whether there be any person in distress that He may assist him, or whether there be any person having such and such difficulty or seeking such and such favour or blessing so that He may grant and fulfill their needs.

Hazrat 'Â'isha (R.A.) reports that on a certain night she found our Nabi ﷺ missing. She went in search of him and found him in "Baqie" (the cemetary of Madinah) and this night was the 15th of Sha'bân when Rasûlullâh ﷺ said Allâh forgives more people than the strands of hair on the goats of the tribe of Banu Kalb.

From the aforementioned Ahadith we learn:

i) It is mustahab for men to visit the cemetary and make du'â for those who have been laid to rest therein, on the 15th Sha'bân;

ii) It is good to make ibâdat on this night, but care should be taken that it is not made in congregation;

iii) It is very rewarding to keep roza (fast) on the 15th of Sha'bân.



As the month of Ramadân follows Sha'bân, special care should be taken in the sighting of the moon (for the month of Sha'bân) and a proper record maintained of its dates.

Ramadân

i) It is compulsory to keep roza (fast) in this month;

ii) The act of roza is to desist from food, drink and cohabitation from subh sâdiq (early dawn) to sunset with the intention of roza;

iii) Twenty rak'ats Tarâwîh salâh is sunnat-e-muakkadah;

iv) I'atikâf (remaining in the masjid) of the last ten nights is also a sunnat-e-muakkadah but unlike tarâwîh, even if a single person from the locality performs I'atikâf, the remaining people (of such locality), will also be absolved from sin otherwise all the inhabitants of that locality will be sinful.

v) Lailatul Qadr (the Night of Power) should be sought for amongst the odd nights of the last 10 nights of Ramadân;

vi) Ibâdat (worship) in the night of Qadr is better than the worship of a thousand months;

vii) The following du'â, taught by our Nabi ﷺ, should be recited in abundance:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

Allâhumma Innaka 'Afuwwun Tuhibbul 'Afwa Fa'fu 'Annî

"O Allâh! You are the forgiver and You love forgiving a lot, so forgive me."

viii) Sadaqatul-Fitr should be given to the poor and needy before the Eid Salâh. Sadaqatul-Fitr is compulsory upon all those muslims who have the value of Nisaab (i.e. 612,36 grams of silver or 87,68 grams of gold or its equivalent in cash or



stock). It should be remembered that, unlike Zakât, it is not necessary for this wealth to be in one's possession for a full year and furthermore Sadaqatul-Fitr should also be given on behalf of one's minor children.

Shawwal

S.1. The first day of Shawwal is the day of 'Eid;

S.2 'Eid Salâh with 6 extra Takbîrs is wâjib on this day;

The sunnats of 'Eid-ul-Fitr have been written jointly with the sunnats of 'Eid-ul-Ad-ha on page 222-223.

S.3 During the month of Shawwal, there is great virtue and benefit to be derived in keeping 6 optional fasts (roza). There are no conditions regarding the manner of the keeping of these rozas (i.e. whether these rozas should be kept immediately after Eid or be one after the other i.e. consecutively or not).

S.4 The virtues of these 6 rozas shall not be attained if they are kept with the intention of qadâ (i.e. fast that has been missed during Ramadân).

S.5 The months of Hajj are Shawwal, Zil-Qa'dah and Zil-Hijjah.

S.6 Hajj is compulsory upon that person who has the means of travelling to Makkah and returning and spending on his accommodation during the performance of Hajj.

S.7 There are great virtues to be derived by performing Hajj and severe warnings for those who do not fulfil this duty. For a more detailed discussion on the virtues of Hajj, refer to Hadrat Shaikh Maulânâ Zakaria's (A.R.) book 'Virtues of Hajj.'

Zil-Qa'dah

There is no special action that has been proclaimed Islâmically for this month.



Zil-Hijjah

S.1 The 8th, 9th, 10th, 11th and 12th days of this **month are** the days of Hajj;

S.2 It is wâjib* to read loudly the Takbîrât-e-Tashrîq:

اَللّٰهُ اَكْبَرُ ۔ اَللّٰهُ اَكْبَرُ ۔ لَآ اِلٰهَ اِلَّا اللّٰهُ ۔ وَاللّٰهُ اَكْبَرُ ۔ اَللّٰهُ اَكْبَرُ ۔
وَلِلّٰهِ الْحَمْدُ ۔

Allâhu Akbar Allâhu Akbar La Ilâha Illallâhu Wallâhu Akbar Allâhu Akbar Walillâhil-hamd.

Allâh is the greatest, Allâh is the greatest. There is none worthy of worship besides Allâh and Allâh is the greatest, Allâh is the greatest. And all praise is due to Allâh alone.

(From the Fajr of the 9th day till the 'Asr of the 13th day after every Fard Salâh).

S.3. The act of Qurbâni (the sacrifice of an animal) is wâjib after 'Eid-ul-Ad-ha salât upon a sane, mature Muslim who is a possessor of nisâb. (i.e. 87,68 grams of gold or 612,36 grams of silver or its value in cash or stocks).

S.4 It is mustahab to keep roza on the first nine days of this month and especially the roza of the 9th — that is the day of 'Arafat.

S.5 Our Nabi ﷺ has said that the reward of 700 years of ibâdat will be accorded to that person who fasts (keeps roza) on Thursdays, Fridays and Saturdays of the sacred months of Rajab, Zil-Qa'dah, Zil-Hijjah and Muharram. *(At-Targhîb)*

Note: It is prohibited to fast on the 10th, 11th, 12th and 13th of Zil-Hijjah.

S.6 It is also narrated that a reward, equal to two years of worship, will be accorded to that person for each of the three days (i.e. Thursday, Friday and Saturday) of roza during these sacred months. *(Tabrâni)*

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* It is wâjib for women also to recite the Takbîrât-e-Tashrîq, though softly. *(Shami)*

THE SUNNATS OF 'EID-UL-ADHÂ AND 'EID-UL-FITR

S.1 To awaken earlier than usual.

S.2 To brush the teeth (miswâk).

S.3 To have a bath (ghusl).

S.4 To be well dressed in an Islâmic manner.

S.5 To dress in one's best clothes (not necessarily new).

Note: Care should be taken that one does not incur debts or transgress the Islamic limits of modesty on such clothes.

S.6 To use 'itr.

S.7 To perform 'Eid Salâh at the 'Eidgâh (an open ground).

S.8 Avoid eating before 'Eid Salâh on the day of 'Eid-ul-Adha and to eat an odd number of dates (or anything sweet) on 'Eid-ul-Fitr.

S.9 To go to the place of Salâh early.

S.10 To walk to the place of 'Eid Salâh (if it is within walking distance).

S.11 To read aloud the 'takbîrât' on the way to the place of prayer for 'Eid-ul-Adha and silently for 'Eid-ul-Fitr.

S.12 To use different routes to and from the place of 'Eid Salâh.

S.13 To frequently read the takbîrs (loudly for 'Eid-ul-Adha and softly for 'Eid-ul-Fitr).

S.14 To have the 'Eid-ul-Fitr late and the 'Eid-ul-Adha prayer early.

S.15 To read two rak'âts wâjib Salatul 'Eidain without any adhân or Iqâmat.

S.16 It is forbidden to say Nafl prayer in the 'Eidgâh either before or after the Salâtul-'Eidain.



S.17 To read two rak'âts Nafl prayer on reaching home.

S.18 During 'Eid salâh, in the first rak'ât, Rasûlullâh ﷺ would recite Sûratul 'A'lâ (No. 87) and Sûratul Ghâthia (No. 88) in the second rak'ât.

Note: These sûrahs should not be regarded as obligatory. Other Sûrahs may also be recited.

S.19 When Rasûlullâh ﷺ completed the prayer (Salâtul 'Eidain) he would stand facing the people who were seated in their rows, deliver a Khutba, issue instructions and command them (to do good). If he intended to send an army, he did so and likewise issued any special orders he wished to.

S.20 The Khutba is to be delievered after the 'Eid Salâh.

S.21 During both the Khutbâs of 'Eid, Rasûlullâh ﷺ used to recite takbîrs frequently.

S.22 The Khutba of both 'Eids is sunnat but to listen to it is wâjib. It is totally prohibited (harâm) to walk around, talk or even read salâh whilst the khutba is in progress.

S.23 It is incorrect and, indeed, not the sunnat of our beloved Nabi ﷺ to shake hands or hug (make mu'ânaqah) after the 'Eid salât.

However, to meet those who have come from afar by shaking hands with them or hugging such persons as when meeting them ordinarily, is permissible.

S.24 To greet one another on 'Eid day with the words:

عِيدٌ مُبَارَكٌ

('Eid Mubarak) is permissible, but should not be done as a ritual nor with strict adherence.

SUNNATS REGARDING CONJUGAL RELATIONS

Intercourse is a necessity for man without which his life becomes difficult. Allâh has kept Thawâb and reward in this also. Therefore, our beloved Nabi ﷺ has said: "To have 'Relations' with one's wife is charity and a means of reward." The Sahâbah questioned: "O Rasûlullâh ﷺ! Is there a reward for fulfilling one's carnal desires also?" Our Nabi ﷺ replied: "Had he satiated his desire in a wrong place would he not have had sinned," the Sahâbah replied: "Yes". Nabi ﷺ then said that in order to safeguard one's self from sin, one will undoubtedly merit reward.

S.1 To have "physical relationships" only with one's wife. *(Muslim, Ibn Mâjah)*

S.2 To joke and play with one's wife - i.e. to indulge in foreplay. *(Tirmidhî)*

S.3 "Physical relationships" should not be indulged on an empty stomach nor on a full stomach or with the urge for relieving oneself. (i.e. to go toilet) *(Tohfatun-Nikâh)*

S.4 "Physical relationships" should be engaged in complete privacy. It should not be enjoyed even in the presence of babies—yes—it will be alright if they are asleep. *(Ibid)*

S.5 A sheet, eiderdown, etc. should be used to cover both partners whilst having "physical relationships". *(Ibid)*

S.6 One should not face the qibla during "physical relationships". *(Ibid)*

S.7 To make 'miswâk' before "physical relationships".

S.8 To read the following du'â before "physical relationships":-



Bismillâhi Allâhumma Jannibnash-shaitâna Wa Jannibish-shaitâna Mâ Razaqtanâ.



"In the name of Allâh, O Allâh! Save us from the mischief of shaitân and keep shaitân far from the children You (may) bless us with."

S.9 Not to talk whilst in the act of "physical relationships". *(Ibid)*

S.10 Not to think (fantasize) of any person besides one's wife whilst having "physical relationships". To think of any other person is tantamount to 'zina' - (adultery). *(Ibid)*

S.11 "Physical relationships" should not be had merely with the intention of fulfilling one's carnal desires but rather it should be with the following intentions:

a) to safeguard oneself from harâm;
b) for the purpose of procreating;
c) to fulfill the rights of the wife.

By means of these intentions one shall gain thawâb (reward) and be able to fulfill one's desires also. *(Ibid)*

S.12 If the urge to engage in "physical relationships" more than once arises then between each act of "physical relationships" it would be best to have a bath (ghusl), otherwise wudu will suffice and the least is to make istinja (i.e. to wash the private parts). *(Jam'ul-Fawâid)*

S.13 To read the following du'â after "physical relationships":

اَللّٰهُمَّ لَا تَجْعَلْ لِلشَّيْطَانِ فِيمَا رَزَقْتَنِي نَصِيبًا

Allâhumma La-taj'al Lish-shaitâni Fîmâ razaqtanî Nasîba

"O Allâh! Do not grant shaitân a share in what You bless me."

S.14 It is best to make ghusl each time but it is permissible to have one ghusl in the end (i.e. if one cohabitates more than once in one session) *(Mishkât)*

S.15 It is fard (compulsory) on both partners to make ghusl after cohabitation and it is best to bath before sleeping. *(Bukhâri)*



S.16 If one cannot make ghusl then wudu will suffice and ghusl should be made later. *(Mishkât)*

S.17 If one cannot make wudu also then istinja (cleaning of the private parts) should be made and if this is not possible then tayyamum, at least, should be made before sleeping. From this we understand that even sleeping without the use of water is permissible. (All praise is to Allâh who has made it so easy for us). *(Jum'ul-Fawâid)*

It must be remembered, however, that one is permitted to remain in this state only until before subh sâdiq (early dawn).

S.18 It is an act of sunnat to dry the body and also not to wipe it after ghusl. *(Jumu'ul-Fawâid)*

S.19 When one is in the state of *hadase akbar* i.e. (in need of ghusl) then if the need arises to eat or drink (e.g. sehri time) then one should wash both hands up to the wrist, gargle the mouth and then eat (ghusl could be made later).

From this, we understand that if necessary it is permissible to eat and drink in the state of *hadase akbar*.

S.20 It is harâm (forbidden) to engage in cohabitation whilst one's wife is menstruating. The husband is, however, permitted to sleep with, fondle, love and caress his wife but she must keep her body covered from the navel to her knee to prevent any possibility of "physical relationships". Having intercourse with one's wife whilst she is in such a state (haiz) is harâm (forbidden) and is considered a major sin. If, Allâh forbid, "physical relationships" takes place during haiz then it is necessary to make *taubah* and *istighfâr* (repentance) and it is better that Sadaqah (charity) be given.

S.21 Whilst having "physical relationships" or after ghusl has become fard, if a person perspires then perspiration is pâk (clean). If this perspiration touches the clothes they

remain pure but semen is impure (napâk) and this has to be washed.

S.22 Only those portions of the clothes, which had been stained by semen shall be *napâk* (impure) although the garments in themselves shall remain *pâk*. *(Abû Dâwûd)*

S.23 If any of the chaste wives of Rasulullâh ﷺ eyes pained, he did not have "physical relationships" with them until they recoverd (from such ailment).

S.24 Our Nabi ﷺ did not consider it advisable to drink water after the following: cohabitation, exercise, eating and bath. *(Zadul-Ma'âd)*

Nabi ﷺ said: whoever is a means of happiness to enter a muslim's home (by assisting in any permissible way whatsoever) then Allâh shall become happy only after granting him (the person who was the means of this happiness) Jannah. *(At-Targhîb)*

DU'Â FOR SAFETY FROM CALAMITIES

اَللّٰهُمَّ اَنْتَ رَبِّىْ لَآ اِلٰهَ اِلَّآ اَنْتَ عَلَيْكَ تَوَكَّلْتُ وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ
مَاشَآءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَا يَكُوْنُ لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ
الْعَظِيْمِ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ
شَیْءٍ عِلْمًا اَللّٰهُمَّ اِنِّىْٓ اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِىْ وَشَرِّ كُلِّ دَآبَّةٍ اَنْتَ
اٰخِذٌ بِنَاصِيَتِهَا اِنَّ رَبِّىْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ

"O Allâh! You are my Rabb, there is none worthy of worship besides You. I rely upon You and You are the owner of the Mighty Arsh (Throne). Whatever Allâh has wished has happened and whatever He has not wished will certainly not happen. There is no power or might except from Allâh, the most high, the great. I am aware that Allâh has power over everything and verily the knowledge of Allâh encircles everything.

O Allâh! I seek refuge in You from the evil of my self and from the evil of all the living upon whom you have control. Verily my Rabb is on the right path."

It is reported in Ibnus Sunni from Talq Ibn Habib that someone came to tell Hadrat Abû Dardâ (R.A.) that his house was on fire. Hadrat Abû Dardâ (R.A.) (without any concern) replied that his house was certainly not on fire, Allâh will never do so because I have heard from Rasûlullâh ﷺ that if a person recites these words in the beginning of the day, no calamities will befall him till evening and if read in the evening then no calamities will befall the reader till morning.

In another narration it is stated that calamities will neither befall the reader of this du'â nor his wife and children nor whatever he owns. Hadrat Abû Dardâ (R.A.) said: "In the morning I had recited these words, therefore, how can my house be on fire." He then said to the people: "Let us go and see." Together they went towards his house. It was seen that his entire street was on fire and the houses all around Abû Darda's were burnt, but, amidst this, his own house was safe and sound. *(Al Azkâr)*

المتين **AL-MATÎN** THE INVINCIBLE	القوي **AL-QAWI** THE ALMIGHTY	الوكيل **AL-WAKÎL** THE PROVIDENT	الحق **AL-HAQQ** THE TRUTH	الشهيد **ASH SHAHID** THE OMNIPRESENT
المعيد **AL-MU'ÎD** NE WHO HAS THE POWER TO CREATE AGAIN	المبدئ **AL-MUBDI** THE ORIGINATOR	المحصي **AL-MUHSI** THE KEEPER OF COUNTS	الحميد **AL-HAMID** THE PRAISEWORTHY	الولي **AL WALI** THE PATRON
الواجد **AL-WÂJID** THE ALL-PERFECT	القيوم **AL-QAYYÛM** THE SUSTAINER OF LIFE	الحي **AL-HAYY** THE EVERLASTING	المميت **AL-MUMIT** THE GIVER OF DEATH	المحيي **AL MUHYI** THE GIVER OF LIFE
القادر **AL-QÂDIR** THE ALL-POWERFUL	الصمد **AS-SAMAD** FREE FROM WANT	الأحد **AL-AHAD** THE ONE	الواحد **AL-WÂHID** THE ONE UNEQUALLED	الماجد **AL MAJID** THE ALL-EXCELLENT AND THE ONE WITH VENERATION
الآخر **AL-ÂKHIR** THE LAST	الأول **AL-AWWAL** THE FIRST	المؤخر **AL-MU'AKHKHIR** ONE WHO CAUSES RETARDATION	المقدم **AL-MUQADDIM** ONE WHO CAUSES ADVANCEMENT	المقتدر **AL-MUQTADIR** THE POWERFUL
البر **AL-BARR** THE BENEFICENT	المتعالي **AL-MUTA'ÂLI** FAR ABOVE THE ATTRIBUTES OF THE ENTIRE CREATION	الوالي **AL-WÂLI** ONE WHO EXERCISES RESPONSIBILITY OVER ALL THINGS	الباطن **AL-BÂTIN** THE LATENT	الظاهر **AZ-ZAHIR** THE OBVIOUS
مالك الملك **MÂLIK-UL-MULK** POSSESSOR OF SOVEREIGNTY	الرؤوف **AR-RA'ÛF** THE KIND	العفو **AL-'AFUW** ONE WHO PARDONS	المنتقم **AL-MUNTAQIM** ONE WHO TAKES RETRIBUTION	التواب **AT TAWWAB** THE OFT-RETURNING
المغني **AL-MUGHNI** SUPPLIER OF NEEDS TO OTHERS	الغني **AL-GHANI** FREE FROM NEED	الجامع **AL-JÂME'** THE ASSEMBLER	المقسط **AL-MUQSIT** THE JUST	ذو الجلال والإكرام **DHUL JALAL WAL IKRAM** [illegible]
الهادي **AL-HÂDI** ONE WHO GIVES GUIDANCE	النور **AN-NÛR** THE LIGHT	النافع **AN-NÂFI'** ONE WHO CONFERS BENEFITS	الضار **AD DARR** ONE WHO CAN CAUSE LOSS	المانع **AL MANI** THE HINDERER
الصبور **AS-SABÛR** THE MOST FORBEARING	الرشيد **AR-RASHÎD** ONE WHO GUIDES ALONG THE PATH OF VIRTUE OR ONE WHO LOVES VIRTUE AND PIETY	الوارث **AL-WÂRITH** THE SUPPORTER OF ALL OR ONE WHO REMAINS ALIVE EVEN AFTER EVERYONE OR EVERYTHING DIES	الباقي **AL BAQI** THE ENTERNAL	البديع **AL BADI** THE DEVISER